

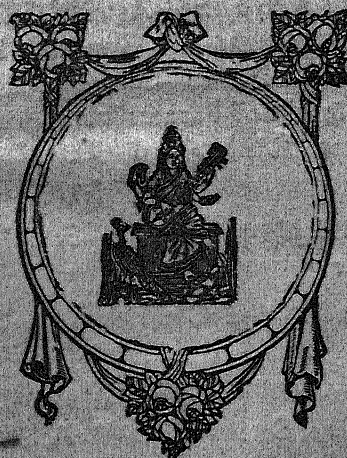
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THE PITRMEDHASŪTRA OF BHĀRADVĀJA  
VIS-A-VIS ĀPASTAMBA AND SATYĀŚADHA  
HIRANYAKEŚIN\*

BY

C. G. KASHIKAR

*Vaidika Saṁśodhana Maṇḍala, Poona*

The *Pitrmedhasūtras* form a part of the Vedic sūtra-literature. Some of the Vedic schools possess independent *Pitrmedhasūtras*, while others deal with the *Pitrmedha* rites in their *Grhyasūtras*. Among the *Pitrmedhasūtras* belonging to the *Kṛṣṇa Yajurveda*, those of Bhāradvāja, Āpastamba and Satyāśadha-Hiranyakeśin hold a peculiar position. The textual affinity of these three Sūtras is conspicuous and a comparative study of their text is full of interest. Over sixty years ago W. Caland made a careful study of these three texts. He published his *Pitrmedhasūtrāṇi* of Baudhāyana, Satyāśadha-Hiranyakeśin and Gautama (Leipzig, 1896), in which he gave the critically edited text of these three *Pitrmedhasūtras*. In his *Altindischen Todten-und Bestattungsgebräuche*, Amsterdam, 1896, he made a comparative study of all the *Pitrmedhasūtras*, many of which were then available only in manuscript form. Our knowledge of the sūtra-literature in general has much advanced during the long interval that has elapsed since Caland published his works. It would, therefore, be desirable to undertake a fresh study of the three above-mentioned *Pitrmedhasūtras*.

The *Bhāradvāja Pitrmedhasūtra* (*BhārPitrS*), which is available only in a few manuscripts, is not printed so far.<sup>2</sup> A commentary of this Sūtra is also available in manuscript form. The *Āpastamba Pitrmedhasūtra* (*ĀpPitrS*) together with the commentary by Gārgya Gopālayajvan has been edited by T. M. Narayana Sastrigal in Grantha characters, (Kumbhakonam, 1916). The commentary of Kapardisvāmin is also added to it in foot-notes. The editor says in his *Preface* that

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\* Paper read in the Vedic Section of the 20th Session of the All-India Oriental Conference, Bhubanesvar, October 1959.

2. I have used MS No. B 3856-a and B 3857 of T.M.S.S.M. Library, Tanjore.



he had utilised certain manuscripts for preparing the edition. He has not mentioned the manuscripts, nor has he given the critical apparatus. He has found variant readings in his manuscripts, but has somehow adjusted the differences. The *Satyāśāḍha-Hiraṇyakeśi Pitrmedhasūtra* (*SatPitrS*) is available in two editions: (a) edited by Caland as mentioned above, and (b) printed, along with the commentary by Mahādeva Dikṣita, at the end of the *Satyāśāḍha Śrautasūtra* published by the Ānandāśrama (Poona, 1932). The text of these three Sūtra-texts agrees considerably with each other. The following table will bear out the relative order of these Sūtra-texts :—

<i>Bhāradvāja Āpastamba</i>		<i>Satyāśāḍha-Hiraṇyakeśin</i>	
I 1-12	I 1-12	XXVIII	1-12
II 1	II 1	XXIX	7
II 2-5	II 2-5	XXIX	1-4
II 6-7	Supplementary sections 1-2	XXIX	5-6
II 8	„ 3 & part of 4	XXIX	8-9
II 9-10	Part of 4 & 5	XXIX	9-11
II 11	Section 6	XXIX	11
II 12	„ 7	XXIX	11

The above comparison will show that there is very little difference in the order of these three Sūtra-texts. The only important variation is that the *Brahmamedha*, which forms section 1 of Praśna II in Bhāradvāja and Āpastamba, is the section 7 of Praśna XXIX in the *Satyāśāḍha Kalpasūtra*. Caland's table (*Alt. Todt. u. Best.* Intro p. vi) showed the extent of the *Āpastamba Pitrmedhasūtra* only upto *Paṭala* IV (Praśna II section 1). In his *Pitrmedhasūtrāṇi* (Preface, p. XVIII) he announced the discovery of the *ĀpPitrS* extending upto the end of the fifth *Paṭala* (Praśna II Section 5).

#### *BhārPitrS and ĀpPitrS.*

There is a striking similarity between the texts of the *BhārPitrS* and the *ĀpPitrS*. Caland has already pointed out the similarity of the text of the *Āpastamba Dharmasūtra* and the *Satyāśāḍha-Hiraṇyakeśi Dharmasūtra*. Even the *Sulbasūtra* of *Satyāśāḍha-Hiraṇyakeśin* so much agrees with that of

Āpastamba that Caland is inclined to regard the former as borrowed from the latter. Caland is, however, not sure about the identity of the *ĀpPitrS* with the *BhārPitrS*<sup>1</sup>.

In this connection it is significant to note that originally the *Āpastambīya Kalpasūtra* did not include the *ĀpPitrS*. The former consisted of thirty Praśnas in all: The *Srautasūtra* runs from Praśnas I to XXIV, Praśna XXV and XXVI formed the *Mantra Samhitā*, Praśna XXVII gave the *Gṛhyasūtra*, Praśnas XXVIII and XXIX contained the *Dharmasūtra* and Praśna XXX formed the *Sulbasūtra*. Caṇḍapācārya, who wrote the commentary called *Prayogaratnamālā* on the *Āpastamba Srautasūtra* in the 14th century A.D., has described in detail the contents of the entire *Kalpasūtra* in a long Introduction. At the end of the enumeration of the various Praśnas he says:

सामान्यतो विशेषेण त्रिंशे शुल्बविनिर्णयः ।

एवं सामान्यतः सर्वप्रश्नानामर्थसंग्रहः ॥

This clearly proves that at the time of Caṇḍapācārya the *Pitrmedhasūtra* did not form part of the corpus of the *Āpastamba Kalpasūtra*<sup>2</sup>, which evidently means that there did not exist in his time a *Pitrmedhasūtra* called the *ĀpPitrS*. Had it been in existence, he would certainly have regarded it as a part of the *Kalpasūtra*. The followers of the *Āpastambasūtra* must have probably followed, from the first, the *Pitrmedhasūtra* of the Bhāradvājas, and in course of time they might have begun to call that Sūtra their own. This is why certain manuscripts of the *Āpastambasūtra*, bearing a comparatively modern date, enumerate the *Pitrmedhasūtra* as Praśnas XXXI and XXXII. Gārgya Gopālayajvan, who

1. *Alt. Todt. u. Best.* Intro. p. v.

2. Cf. *Descriptive Catalogue of MSS.* in the T. M. S. S. M. Library, Tanjore, 1929, pp. 1627-28; *Winternitz, The Mantrapāṭha of the Āpastambins*, Intro p. VIII, Oxford 1897; *Āpastamba Sulbasūtra*, Preface p. 1. Mysore, 1931; MM. Chinnaśwami Sastri, *Āpastamba Gṛhya sūtra*, Preface p. 3, Banaras 1928.



says that he was commenting on the *Pitṛmedhasūtra* compiled by Āpastamba,<sup>1</sup> was probably under the same influence.

Mention has already been made of Kapardisvāmin's *bhāṣya* on the *Pitṛmedhasūtra*. This *bhāṣya* was not available to Caland<sup>2</sup>. This *bhāṣya* is on the *BhārPitṛS*, not on the so-called *ĀpPitṛS*, as is clear from the colophon and the remarks at the end of certain<sup>3</sup> *paṭalas*. Kapardisvāmin is known as the author of a *bhāṣya* on the *Gṛhya*, *Sulba*, and *Paribhāṣā sūtras* of Āpastamba. He is even said to have composed a commentary on the entire *Āpastamba Kalpasūtra*. He flourished a few centuries before Rāmānuja who lived in the 11th century A. D.<sup>4</sup> The very fact that Kapardisvāmin, who wrote a *bhāṣya* on most of the Āpastamba texts, composed a *bhāṣya* on the *BhārPitṛS* goes to prove that there did not exist an independent *PitṛS* for the followers of Āpastamba, and that the *BhārPitṛS* was employed by them for the purpose of their funeral rites.

If we compare the *bhāṣya* of Kapardisvāmin with the portions of the *PitṛS* where Bhāradvāja and Āpastamba are at variance, we find that Kapardisvāmin wrote his commentary on the *BhārPitṛS* and not on the *ĀpPitṛS*. *BhārPitṛS* II. 11 5-8

1. ग्रन्थानालोच्य भाष्यादीन् गार्ग्यगोपालयज्वना ।

आपस्तम्बनिबद्धस्तु पितृमेघोऽनुवर्ण्यते ॥

In this connection it is interesting to note that Gārgya Gopālayajvan is said to have written a commentary on the *BhārPitṛS*. K. Rāngacharya and R. Sama Sastry in their Introduction to the *Tāttirīya Prātisākhya* with the commentaries *Tribhāṣyaratna* of Somayājya and *Vaidikābharana* of Gārgya Gopālayajvan (Mysore 1906) say:

अनेन च गोपालयज्वना विरचितं भारद्वाजीयपितृमेघसूत्रभाष्यमुपलभ्यते संप्रतम् ।

2. "There has also existed and perhaps still exists a *Kapardi-bhāṣya*", Caland, *Pitṛmedhasūtrāni*, p. XIX Preface.

3. इति भारद्वाजसूत्रे परिधानीयके कपर्दिभाष्ये प्रथमं पटलम् ; इति भारद्वाजसूत्रे कपर्दिभाष्ये द्वितीयं पटलम् ; इति भारद्वाजीयसूत्रे परिधानीयके कपर्दिभाष्ये तृतीयः पटलः ; इति चतुर्थः पटलः ; इति जडाजूटीभाष्ये पञ्चमः पटलः ; इति भारद्वाजीयसूत्रे कपर्दिभाष्यं समाप्तम् ।

4. *Āpastambasulbasūtra* edited by D. Srinivasachari, Preface, p. i and iv, Mysore, 1931.

begins with the sūtra, *tayor yaḥ pūrvō mriyeta*, etc., and Kapardisvāmin comments on this portion in the proper order. *ĀpPitrS.* reads these four sūtras at an earlier stage, that is, after *BhārPitrS* II. 9 (*ĀpPitrS.* Supplementary section 4) where evidently Kapardisvāmin does not read them.

From Kapardisvāmin's *bhāṣya* we find that the *BhārPitrS* was divided into *Paṭalas*.

Caland has pointed out that even the *ĀpPitrS* was divided into *Paṭalas*<sup>1</sup>. It is noteworthy that the *Paṭala* division in the *BhārPitrS* and the *ĀpPitrS* is exactly identical. It is as follows:

<i>Paṭala</i>	<i>BhārPitrS</i>	<i>ĀpPitrS</i>
I	I 1-1	I 1- 8
II	I 9-10	I 9-10
III	I 11-12	I 11-12
IV	II 1- 4	II 1- 4
V	II 5	II 5

#### *Supplement to the BhārPitrS.*

It will be observed that the *Paṭala* division does not cover the entire *BhārPitrS* which runs upto *Praśna* II section 12; nor does it cover the *ĀpPitrS* which has seven supplementary sections added after *Praśna* II section 5. From this it can be concluded that the original *BhārPitrS* consisted of *Praśna* I. 1-12 and *Praśna* II. 1-5, and that section 6-12 of *Praśna* II were appended later on. This conclusion is supported by the character of the entire Sūtra-text. The ritual proper of the Pitṛmedha ends with II. 5. Sections 6-7 of *Praśna* II describe the *Yamayajña* which is an altogether different rite—a *Bali* to be offered to Yama every month, preferably in the month of Kārttika. It decidedly bears the character of a Gṛhya rite. Sections 8-12 of *Praśna* II deal with the various incidental rites. They also supplement the rites prescribed in the main ritual, and consequently refer directly to the original<sup>2</sup> sūtra-portions. The fact that

1. The Kumbakonam edition does not show the *Paṭala* division.

2. cf. प्रेतोऽमात्या इत्यादि पूर्ववत् । II. 9.11; II. 11.4, II. 12.4, etc.  
The original sūtra is:

यदि प्रेति प्रेतोऽमात्याः प्राचीनावीतिनः । I. 1. 15.



Kapardisvāmin wrote his commentary on the entire two *Praśnas* shows that in his time the entire *sūtra*-text consisting of two *Praśnas* was traditionally fixed up.

Thus while the later portions were recognised as a part of the original *BhārPitṛS* they were simply attached as an appendix to the *ĀpPitṛS*. This is why Gārgya Gopālayajvan did not write a commentary on that portion, which in his time was not recognised as a part of the so-called *ĀpPitṛS*. Evidently for the same reason Gārgya Gopālayajvan has quoted *sūtras* from that portion as belonging to *BhārPitṛS*. It may, however, be noted that Vaidyanātha Dikṣita, the author of *Smṛtimuktāphala*, quotes *sūtras* from that portion as belonging to *Āpastamba*.

Sāyaṇa, who is always in the habit of citing the *Āpastamba Sūtra* in support of his explanations of the *Tāittiriya* texts, amply cites the *sūtra* from the *BhārPitṛS* while commenting upon the *Pitṛmedha* mantras with *Tāittiriya Āraṇyaka*. In his commentary on *TĀ* 6.1 he says: *teṣāṃ ca pitṛmedha-mantr-āṇāṃ viniyogo bhāradvājakalpe baudhāyanakalpe cābhīhitāḥ*. He has not cited a single *sūtra* as belonging to the *ĀpPitṛS*. It is important to note that in his commentary on the formula, *brāhmaṇa ekahotā*, etc. (*TĀ* 37), he refers to its rubrication in the *Pitṛmedha* rite as prescribed in the *BhārPitṛS*, and also to another rubrication in the *Cāturmāsya*s as prescribed in the *Āpastamba Śrauta Sūtra*, 8.4. 3:

अनन्तरभाविनोऽनुवाकस्य चातुर्मास्येषु केशनिवर्तनेषु तद्वतं तत्सत्यमिति जपित्वा पश्चाज्जपमापस्तम्ब आह—ब्राह्मण एकहोतेति चानुवाकमिति । तथा ब्रह्ममेधेऽनुपद्वतोऽजस्यानुमन्त्रणे विनियोगं भरद्वाज आह—ब्राह्मण एकहोतेति चेति ।

Had the *ĀpPitṛS* been known to him as an independent text, he would certainly have referred to it. Since he mentions *Bhāradvāja*, he seems to have acknowledged the fact that the *BhārPitṛS* had been adopted by the followers of the *Āpastamba* school.

The fact that the *Āpastamba* school did not possess an independent *PitṛS* and that the followers of that school performed the funeral rites according to that of the *Bhāradvāja* school, has been noted even by the authors of certain *Antyesti-prayogas*. Thus *Harīhara*, son of *Bhāskara*

Bhaṭṭa, says in his *Antyeṣṭipaddhati*<sup>1</sup> that he had compiled his work after consulting the *sūtra* of Bhāradvāja together with its *bhāṣya* and the *Kārikās*,<sup>2</sup> and that his work was to be followed even by the Āpastambins, because there is no other *Sūtra* (dealing with the funeral rites)<sup>3</sup>. In the colophon also he has repeated the same statement<sup>4</sup>.

Even Rudradatta, the commentator of *ĀpSS*, does not seem to have known the *ĀpPitrS*. He is always in the habit of quoting *sūtras* of Bhāradvāja either in support of a statement in the *ĀpSS*, or as a different view. In the chapter IX on the expiation-rites, Āpastamba prescribed certain rites in *sūtras* 4-23 concerning such incidences as more or less relate to the death of the sacrificer. In the commentary on *sūtras* 4, 12, 14 and 22 Rudradatta quotes the *sūtras* of Bhāradvāja. In the commentary on *sūtra* 4 he says, *bhāradvājas tv atrā'nugraham āha—prācināvīti pūrṇāhutim juhuyād ity eka iti*, which is a direct quotation from *BhārPitrS* II. 10.10. On *sūtra* 12 he quotes: *atra bhāradvājaḥ āhitāgnim jane pramītam tailadron-yām avadhāya*, etc., which is a direct quotation from *BhārPitrS*. II. 10. 13-14 and II. 11.1. The quotation in the commentary on *sūtra* 14 is from *BhārSS*. 9. 15. 7. The quotation in the commentary on *sūtra* 22 is from the Agniṣṭoma portion of the *Bhār SS*. The fact that Rudradatta has quoted *sūtras* both from *BhārSS* and *BhārPitrS* as belonging to Bhāradvāja, shows that Rudradatta recognised both the texts as enjoying equal authority. This also shows that at the time of Rudradatta the *BhārPitrS* itself was adopted by the followers of Āpastamba. Had there existed an independent *ĀpPitrS* in his time, he would certainly have been expected to refer to it. From the above-mentioned facts it may reasonably

1. India Office Ms. No. 1564.

2. Probably composed by Kapardisvāmin.

3. भरद्वाजकृतं सूत्रं तद्भाष्यं कल्पकारिकाः ।

सुविलोक्यानाहिताग्नेः समन्त्रं पैतृमेधिकम् ॥

कृतिः स्फुटतरा सेयं ज्ञेया तदनुसारिणी ।

आपस्तम्बैरपि ग्राह्यं नान्यत् सूत्रं हि विद्यते ॥

4. श्रीमद्भारद्वाजकृतं यदेतत् कल्पाख्यसूत्रं जगति प्रसिद्धम् । ग्राह्यं

तदन्त्येष्टिनिधौ सदापस्तम्बैः etc.



śāḍha while adopting the *BhārPitrS*. The latter described the *Brahmamedha* immediately after dealing with the cremation and collection of bones, wherein it explains the modification in respect of those rites, and further proceeds with the *Cayana*. The followers of Satyāśāḍha perhaps chose to give the entire ritual relating to the *Pitrmedha* in a sequence, and then to note the peculiarities to be observed with regard to a departed Vedic Pandita as described in the *Brahmamedha*. This, however, does not go to prove the independent character of the *SatyPitrS*.

Thus the *Satyāśāḍha PitrS* is not an independently compiled Sūtra-work, but is totally borrowed from the *BhārPitrS*. The minor variations in the text may be regarded as due to the copyists. Under these circumstances, there is no reason why the *ĀpPitrS* which, like the *SatyPitrS*, has only some minor variants and the change in the order of some sūtras in a few places, should not be considered as directly borrowed from the *BhārPitrS*.

There is one more point worth consideration in this connection. What should be the criterion for regarding one Sūtra-text, which mostly resembles another one, as an independent recension of the latter? A Sūtra-text to be regarded as an independent recension must necessarily differ from the other at least in a few ritualistic details, and the employment of the relevant formulas and verses in the ritual must also be partly at variance. As a matter of fact, there is no difference at all in the *BhārPitrS* on the one hand, and the *ĀpPitrS* and the *SatyPitrS* on the other, as regards the ritualistic details and the employment of the relevant formulae and verses.]

The conclusion, therefore, seems to be justified that the *ĀpPitrS* and the *SatyPitrS* were not independently compiled texts, and that the followers of the Āpastamba and the Satyāśāḍha recension adopted the *BhārPitrS* itself and began to regard it as a component part of their own Sūtra.

# SALARIES AND ALLOWANCES IN THE ARTHAŚĀSTRA OF KAUṬALYA\*

By

G. HARIHARA SASTRI

## I. Salaries were yearly

In Book V, Chapter 3, *Bhṛtyabharaṇīya*, on the Maintenance of Government Servants, Kauṭalya states that the annual administrative expenditure of a State should be determined with due regard to the resources of the State and that it should normally be one-fourth of the total revenue. This amount, he adds, may be exceeded for securing efficient staff, without violating the course of *Dharma* and *Artha*. A list of Government officials and king's servants is also given with the mention of their salaries against each, which range from 48,000 *panas* to the highest functionary to 60 *panas* to a servant of the lowest order. It is not, however, specified whether these amounts are for a month or for an year, and scholars hold divergent views on the matter. Again Kauṭalya uses the term *bhakta-vetana* (foodgrain and salaries) with reference to payment for services rendered and the ancient Sanskrit commentaries on the *Arthaśāstra* take the term to mean the supply of foodgrains for a day and salaries for an year. The relevant text of the *Arthaśāstra* and the commentaries thereon run as follows:

राजोपजीविनां प्रग्रह-प्रदेश-भोग-परिहार-भक्तवेतन-लाभम्.....

निबन्धपुस्तकस्थं कारयेत् । (*Arthaśāstra* II.7.)

"The Officer-in-charge of Accounts should enter in the register the customary reception accorded to officers, presents given, perquisites enjoyed, remission of taxes made, and *foodgrain and salaries* granted."

Com. भक्तं दिवसानुवृत्तम्, वेतनं प्रतिवर्षं मृतिः । p. 112.  
*Cāṇakyaṭīkā* by Bhikṣuprabhamatī.<sup>1</sup>

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\* A Paper read at the 20th All India Oriental Conference, Bhubaneswar, 1959.

1. It is now being edited as Supplement to the *Journal of Oriental Research*, Madras, Vol. XXVI (1956-57) ff,

राजविवादस्तु प्रकृतीनां द्विगुणभक्तवेतनपरिहारकरः ।

(*Arthaśāstra* VIII. 4.)

“Quarrels among kings will result in people getting double the amount of *foodgrain, salaries* and remission of taxes.”

Com. भक्तम् आह्निकलाभः, वेतनं वर्षादिनियतं हिरण्यम् ।

*Nayacandrikā* of Mādhava Yajvan, Edn. *Punjab Sanskrit Series*, No. 4, vol. ii, p. 96)

On the authority of these commentaries we may take that the salaries that Kauṭalya prescribes are annual. However monthly distribution of salaries are more convenient to officers as well as to the exchequer. It appears that payments were made monthly and an officer of the top rank received 4000 *paṇas* and a servant of the lowest order 5 *paṇas* per month. That this was the practice is supported by Kauṭalya's own statement:

द्वात्रिंशन्मलमासः पञ्चत्रिंशदश्ववाहायाः चत्वारिंशद्वस्तिवाहायाः ।

(*Arthaśāstra* II. 20.)

“Thirtytwo days make one month for the payment of *foodgrain and salaries* to the army; thirtyfive days for the payment to the stable for horses and forty days for payment to the stable for elephants.”<sup>2</sup>

Dr. Shama Sastri thinks that the term *malamāsa* in the text quoted above refers to an intercalary or additional month which occurs once in thirtytwo months, thirtyfive months or forty months<sup>3</sup> but he is silent about the meanings of the expressions *aśvavāhā* and *hastivāhā*. Dr. J. F. Fleet suggested that “*malamāsa* in the text is a corrupt reading for *mallamāsa* and that the passage means that wrestlers were hired by a month of 32 days, horse carriages, by a month of 35 days and elephant carriages, by a month of 40 days.”<sup>4</sup> In the light of the Sanskrit<sup>5</sup> and Malayalam<sup>6</sup> commentaries which

2. The rendering is according to the Sanskrit and Malayalam commentaries in Ms. with the writer.

3. See Eng. Trans. of *Arthaśāstra*, 1915, p. 134.

4. *Ibid.*, p. 540.

5. मलमासः सेनाविक्षेपभक्तदानार्थः । अश्ववाहायाः अश्ववाहानिमित्ताया दिनादिकल्पनायाः । *Cāṇakyaṭīkā*, p. 196, Ms. with the writer.

6. முப்பத்திரண்டு அஹோராத்தரம் படைக்கு ஜீவிதத் தினும்.....மாஸமாவிது. p. 381, Ms. with the writer ; and *Triv. Edn.*, p. 170.



explain *malamāsa* as a month for payment to the army, I think it better to take the expression as a corrupt reading for 'balamāsa'. Bhāṭṭasvāmin in his commentary *Pratīpadapañcikā* on the *Arthaśāstra* also confirms the fact that payments were made monthly. In explaining the passage: कोशकोष्ठागाराम्यां च गृहीत्वा मासलभम् अश्वत्रा(हः?हां?)<sup>7</sup>चिन्तयेत् । (II. 30 *Āśvādhyakṣa*) he tells us: कोशाद्धिण्यं कोष्ठागाराध्य(क्षस्य?क्षात्)स्नेहलवणोर्णादिकं गृहीत्वा मासलभं पञ्चत्रिंशद्विसपरिव्ययं गृहीत्वा चाश्वानां मन्दुरादींश्चिन्तयेत् ।

(J.B.O.R.S. Vol. XII, pt. III, supp., p. 170.)

This means that the Superintendent of horses should receive cash payment from the Treasury, and oil, salt and other provisions from the Storehouse for a month of thirtyfive days and attend to the duties of the stable.

## II. Salaries were paid in Silver

The salaries were paid in 'paṇas'. This word occurs in the *Arthaśāstra* hundreds of times without qualification. It is not clear if this coin was in gold, silver or copper. Kautālyā does not refer to gold coins and uses the word *hiranya* in the sense of cash or money. The Superintendent of Coins (*Lakṣaṇādhyakṣa*) in Book II, Chapter 12, is required to mint in silver (*rūpyarūpa*) Paṇa, Half Paṇa, Quarter Paṇa and One-eighth Paṇa from an alloy of four parts of copper and one-sixteenth part of one of the three metals, *Tikṣṇa* (iron), *Trapu* (tin), *Sīsa* (lead) or *Añjana* which makes the coins hard and give them different colours<sup>8</sup>. It was also his duty to manufacture in copper (*tāmra-rūpa*) the coins *Māṣaka*, Half *Māṣaka*, *Kākinī* and Half *Kākinī*. These coins are referred to in the *Arthaśāstra* as popular currency and it appears they

7. All the printed texts read *āśvavāha*, 'a horseman', but the commentaries explain the word as a stable for horses (*mandurā*). Kautālyā mentions *āśvavāhā* (fem.) in the sense of stable for horses and *hastivāhā*, stable for elephants. The context requires that the subject of the sentence should be *Āśvādhyakṣa* as in the preceding one but not *āśvavāha* as taken by the Trivandrum editor. *Āśvavāha* should therefore be emended as *āśvavāhām* and construed as the object of *cintayet*.

8. The rendering follows the *Cāṇakyaṭīkā* which reads : तीक्ष्णत्रपुसीसलोहानाम् अञ्जनस्य माषकप्रमाणेन बीजस्थानीयेन सर्वद्रव्यैकीकरणार्थेन च युक्तं कारयेद् वर्णादिभेदेन चतुर्विधम् ।

were of four different colours.<sup>9</sup> It is therefore clear that the four denominations of *Paṇa* mentioned in the *Arthaśāstra* were in silver.

It may be noted here that Kauṭalya prescribes a *Paṇa* and a quarter and sufficient foodgrain as monthly wages to agricultural labourers.<sup>10</sup> If the *Paṇa* was in copper, whatever be its money value in his times, it would be inconceivably small to be the monthly wages even of a labourer.

Again in Book III Chapter I, he lays down that the defeated party in a law-suit should pay aṣṭāmsā (aṣṭabhāga, i. e., one-eighth of a paṇa) as wages to the servant who produces the witness and the defendant to the court<sup>11</sup> (पुरुषभृतिरष्टांशः). If the paṇa was of copper one, it would be too small a remuneration for a servant of the court.

There is no mention of *Kārṣāpaṇa* in the *Arthaśāstra*. This coin is known to have been the silver currency of India from the 6th cent. downwards; early Sanskrit and Buddhist literature make frequent mention of it and it could not have been unknown to the author of the *Arthaśāstra*. The Commentator Bhaṭṭasvāmin says that rūpyarūpa (*Paṇa*) is the same as *Kārṣāpaṇa*. *Kṣīrasvāmin* in his commentary on *Amarakośa*<sup>12</sup> explains *Kārṣāpaṇa* as a silver coin weighing one *karṣa*; the *Paṇa* in the *Arthaśāstra* is described to be of the same weight. It is probable that Kauṭalya used the short and simple form of the word, *Paṇa*, for *Kārṣāpaṇa* for the coin.

### III. Salaries were paid in kind in addition to those in cash

*Arthaśāstra* contemplates numerous taxes levied in kind and refers to a large staff for distribution of foodgrain. The

9. Cf. Nilakāhapaṇa in Samantapāsādikā of Buddhaghōṣa, Radha Kumud Mookerji, *Chandragupta Maurya and His Times*, p. 343.

10. षण्डवाटगोपालकदासकर्मकरेभ्यो यथापुरुषपरिवापं भक्तं कुर्यात् । सपादपणिकं मासं दद्यात् । (II. 24).

11. साक्षिप्रतिवादिसन्निधापनार्थं भृतानां यद्विषयभृतिः पणाष्टभागः..... पराजित एव दद्यात् । (Cānakyatīkā, Ms. R. 5208, p. 261, Government Oriental Mss. Library, Madras.)

12. कर्षसंवन्धिना आपण्यते व्यवहियते अनेन रूप्यरूपकेण स कार्षापणः । (II.9.88; TSS. 51, p. 227).

system of payment of salaries in kind in addition to that in cash to government servants continued in different parts of India until recent times. Dr. Shama Sastri has translated the passage, षष्टिवेतनस्यादकं कृत्वा हिरण्यानुरूपं भक्तं कुर्यात् । (V. 3) as, “substituting one *āḍhaka* for the salary of 60 *paṇas*, payment in gold may be commuted for that in kind”<sup>13</sup>. Several scholars following his footsteps hold that payment in kind in the *Arthaśāstra* was a substitute for that in cash and that an *āḍhaka* of food grain cost 60 *paṇas*. The passage only shows the proportion in which payment in kind should be made in addition to that in cash, but not commutation or conversion. The Malayalam commentary<sup>14</sup> explains the passage to mean that in addition to payment in cash, payment in kind should be made at the rate of one *āḍhaka* of staple foodgrains for 60 *paṇas* of salary. The familiar expression भक्तवेतनम् in the *Arthaśāstra* signifies, therefore, “payment in kind and in cash for service rendered”. The expression भक्तवेतनविक(ल्पः? ल्पाः) at the close of Book V, chapter 3, means, “forms of payment in kind and cash” and not “the alternatives with regard to subsistence and wages”<sup>15</sup> as understood by Dr. Shama Sastri and other scholars. The word *vikalpa* here means *prakāra* (kind or form) and Kautālyā uses this word in this sense elsewhere also; cf. कूटयुद्धविकल्पाः (P. 3), “forms of treacherous war”, वस्त्रास्तरणप्रवरणविकल्पाः (II. 23), “kinds of garments, blankets and curtains”, and शिरोहस्तपादकटीकलापजालकविकल्पाः । (II. 11) varieties of *kalāpas* and *Jālakas* of the head, hand, leg and waist. It is clear from the above that payment in kind in the *Arthaśāstra* was not in lieu of, but in addition to, that in cash.

We have seen that the Sanskrit commentaries explain *bhakta* in *bhakta-vetana* as daily grant of foodgrain. If the rule that the salary of 60 *Paṇas* carries with it one *āḍhaka* of grain applies to all classes of Government servants, it

13. Cf. English Translation, 1915, p. 309.

14. விசேஷிச்சம் அறுபது பணம் ஜீவிதம் உடயனு ஆடகம் நெல் கொடுப்பிது; இதுகொண்டு ஜீவிதத்தின் பெருக்கத்துக்குத் தக்கவாறு அரிபெருக்கமும் கண்டுகொள்க;

15. *Ibid.* p. 310.

follows that a servant of the lowest order got a monthly salary of five *Paṇas* and a daily supply of one *āḍhaka* (about one madras measure) of food grain, and an official of the top-most rank got a monthly salary of 4000 *Paṇas* and a daily supply of 800 *āḍhakas* of foodgrain. Probably these were the emoluments that Kauṭalya says would make the Government servants loyal, efficient, contented and above temptation.



# SŪRYA, VIṢṆU AND MAHĀLAKṢMĪ FROM HAVERI

By

R. SEN GUPTA, *Ellora Caves*

Among the loose sculptures kept inside the temple of Siddheśvara at Haveri, (District Dharwar, Mysore), those of Sūrya, Viṣṇu and Mahālakṣmī are very interesting from the iconographic point of view. The provenance of the sculptures is not known but it is quite possible that they were collected from elsewhere, for their sizes indicate that they do not fit in anywhere on the temple. All these sculptures, however, on stylistic grounds, appear to be of the same age.

## SŪRYA

Standing in *samabhaṅga*, the god (Pl. 1) carries in each of his two hands a stylised lotus and below his bare feet on the pedestal are carved, in miniature, seven horses. He is standing flanked by two females as *chouri*-bearers, under an ornate *makara-toraṇa* carved on the back slab, with a *kīrtti mukha* at the top; *makaras* with riders being placed on two pilasters are carved also on the sides of the back slab. The various ornaments with which he is adorned are a jewelled *makuṭa*, *karṇakuṇḍalas*, *hāras*, *kañkaṇas*, *udarabandha*, a long *mālā* clasped with the *yajñopavīta*, *kamarabandha* with a *ghaṇṭā*, a sash, ornaments worn above the ankles, *nūṇpuras* and behind his head a *prabhāvalī*. Most interesting, however, are the canopy of the hood of a snake with its body shown at the back and the treatment of the so-called *avyāṅga*, like a pair of folded wings shown behind the legs realistically, as is seen of a bird when it is on its legs. This trait was overlooked by Cousens as he stated 'Surya is represented barefoot, which is very unusual since his high Persian boots are, as a rule, a distinguishing feature in his image. But this seems to show the attempts made in later images to bring it into line with the conventional types of Hindu images. In this case he has the unorthodox addition of a seven-hooded Naga canopying his head.'<sup>1</sup> South Indian images of Sūrya, as a rule, are depicted with the feet bare and those from the North are shown in

*udīcyaveśa*, i.e. 'Northerner's dress' with the boots and a breast-plate on. So there is nothing unusual about its being represented barefooted.

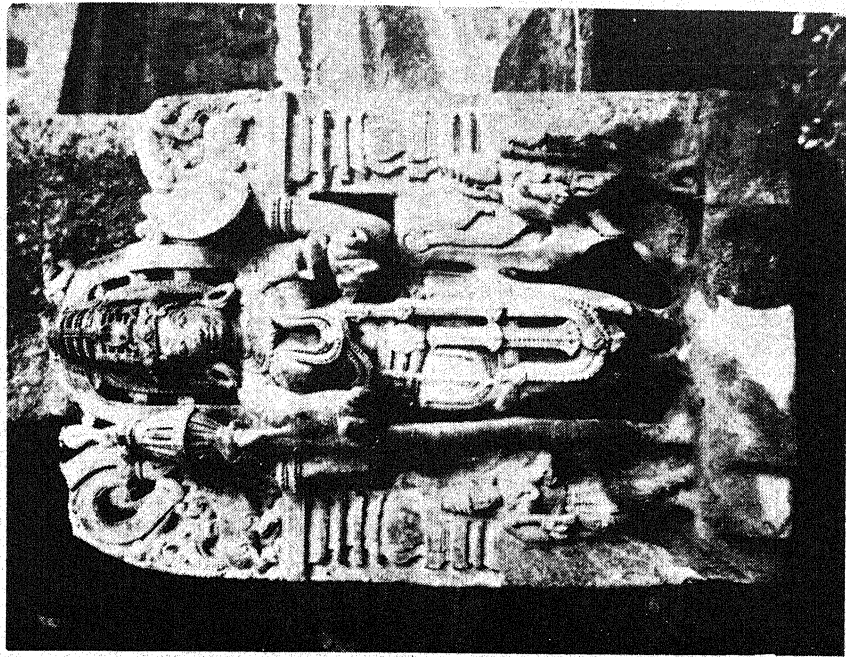
Unusuality about the image lies in the singular treatment of what is thought to be the *avyaṅga* with the quill-feathers overlapping each other at the sides, as of the wings, not to be found in any of the contemporary images of Sūrya in that region. But for the short ends of the *avyaṅga* at the waist level, on both the sides, there could have been nothing against regarding it as a pair of folded wings. The writer, however, feels that it may be a half-hearted attempt at showing the wings in place of the *avyaṅga*, otherwise generally met with, to suggest the Sun-bird character of Sūrya, or else there cannot be any reason for the sculptor to show the quills on an *avyaṅga*. The propriety of the wings shown from the waist may be questioned. For that point, one has only to refer to the depiction of the Kinnaras as half-man and half-bird, with the wings at the waist. This image like a Kinnara also portrays the same therianthropic conception. It will be recalled that Sūrya in the R̥gvedic hymns has been given various epithets. One of them is the 'beautiful-winged celestial bird Garutmān', (*divya suparna Garutmān*), from which was later originated the conception of Garuḍa, Viṣṇu's vehicle. The Sun-god was therefore conceived as a bird or Garuḍa whose head, according to later works like the *Śrītattvanidhi*, should be adorned with snakes. The Sūrya image in the Mathura Museum (No. D. 46), datable to circa 2nd century A.D., is the only specimen with the wings so far known. Prof. Banerjea, describing the image, observed that 'the wings distinctly emphasise the early Vedic concept of the Sun-bird, but there was no necessity for doing so in later art'.<sup>1</sup> It is indeed surprising to find an early trait re-appearing so late, after a lapse of about one millennium, and at a place far away from Mathura. In this image, however, the snake-hood, in addition to the wings, emphasises Sūrya's character as Garuḍa. Such a representation of Garuḍa has recently been observed by the writer with Vārāhī<sup>2</sup>

1. J. N. Banerjea, *Development of Hindu Iconography*, Rev. Ed., p. 434.

2. Vārāhī usually has either a Varāha or a Mahiṣa for her vehicle.



Sūrya from Haveri



Mahālakṣmī from Haveri



Viṣṇu from Haveri



in the Saptamātrkā panel at Siddhanakolla, near Aihole. Garuḍa there has the lower half of a snake<sup>1</sup> and the upper half of a male with a canopy of a snake-hood, and is carrying a snake in each of the two hands. (One of his epithets is *Phaniphanabhṛt*). Images of Sūrya with the canopy of a snake-hood only also are not rare. At Alampur, in the compound of the Bāla-Brahmā temple, can be seen such an image carved on a miniature monolithic votive temple. Another Hindu god who wears a snake-hood is Viṣṇu, in whose making the concept of the Vedic Sun-god Viṣṇu also contributed. It may not be unlikely that Viṣṇu's close connection with the Sun-god Sūrya gave rise to the image of Sūrya with the snake-hood. In fact, the Vedic concepts of Sūrya, Garutmān and Viṣṇu as the Sun-god are so inter-related that it is difficult to say which particular aspect between Garutmān and Viṣṇu of the Purāṇas influenced the depiction of the later sculptures of Sūrya with the snake-hood. It is, however, evident that this image of Sūrya with wings and a snake-hood owes its origin to this complex concept.

### VIṢṆU

This interesting image (Pl. 2) has been briefly described by Cousens 'as a curious seated male figure holding in each of its lower hands a linga. It has six hands. In his middle left he holds a chakra or quoit.'<sup>2</sup>

Of the *āyudhas* held in the hands which identify this image as of Viṣṇu, only *gadā* and *cakra* in the lower hands remain, *śankha* and *padma* which were in the upper hands are broken, and in the proper left hand he carries the *liṅga* while the right hand is kept over it, as if worshipping it in the *Liṅgāyat* way. The canopy of the snake-hood is also broken. Otherwise this nicely carved image is well preserved. The figure is seated cross-legged on a *padmāsana* and is clad in a short *dhoti*. The ornaments it is adorned with are a *makuṭa*, *karnakunḍalas*, *hāras*, *udarabandha*, *yajñopavīta* tied to the *vanamālā*, *keyūras*, *aṅgadas* and *aṅgulīyakas*.

Viṣṇu with six arms is not common in other parts of India as also the available texts describe the god with two four and eight arms. But in Karṇāṭaka mediaeval sculptures of

1. By this perhaps his relationship (half-brother) with the *nāgas* is alluded.

2. H. Cousens, *Op. Cit.*, p. 85.

Viṣṇu with six arms are available. Apparently they depict the different aspects of the god, the two extra hands in most of the cases being used to carry the *cinhas* of the particular aspect. For example, Viṣṇu as Rāma on the Keśava temple (13th century A.D.) at Somanathpura<sup>1</sup> carries besides the usual attributes *śankha*, *cakra*, *gadā* and *padma*, a bow and an arrow. The interesting image of Viṣṇu, dancing, described as Keśava, on the Lakṣmī-Narasimha temple (13th century A.D.) at Harnahalli<sup>2</sup> has the extra pair of hands in '*gaja* or *lamba*' and '*Svarga*' (?). Images of Viṣṇu with six arms can also be seen on the walls of Chennakeśava temple (13th century A.D.) at Aralaguppe.<sup>3</sup> Similarly in this image the extra pair of hands have been produced to worship the *līṅga*. Such representation of Viṣṇu with the *līṅga* is extremely rare although in the *Saiva-purāṇas* Viṣṇu has been pictured as sometimes worshipping Śiva. The *Līṅgodbhavamūrti* shows Viṣṇu in adoration on one side of the *līṅga*. A mediaeval sculpture from South India<sup>4</sup> depicts Viṣṇu in his Kūrmāvatāra worshipping the *līṅga*. Still an account of the *Siva-purāṇa* describes how Viṣṇu by pleasing Śiva with this propitiations obtained the *Sudarśanacakra*. It states that when approached by the gods, harassed at the hands of the demons, Viṣṇu asked them to worship Śiva and he himself also started propitiating Śiva for the success of the gods with thousand lotuses by chanting *mantras* with each of the thousand names of the god; and in course of the worship, finding one lotus less in the thousand, which was removed by Śiva to test his devotion, Viṣṇu took out one of his eyes to replenish the loss; and pleased with the gesture Śiva gave him the boon—the *Sudarśanacakra*, killer of the demons.<sup>5</sup> According to the writings of the famous Maharashtrian saints like Jñāneśvara, Nivr̥ttinātha, Tukārāma and Rāmādāsa,<sup>6</sup> the Viṣṇu

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1. *Mysore Archaeological Report*, 1932, p. 29.

2. *Ibid.*, 1933, p. 58.

3. *Ibid.*, 1935, pp. 6-7.

4. *A. R. A. S., S.C. Madras*, 1910-11, pl. V, fig. 1.

5. Sasibhushana Vidyalankara, *Jīvanī Koṣa* (in Bengali), pt. 1, pp. 1018-19.

6. R. D. Ranade, *Mysticism in Maharashtra*, p. 41.

(Viṭṭhala) image of Pandharpur carries a *liṅga* on the head, although the nature of the object on Viṣṇu's head is much disputed.<sup>1</sup>

But it will be noticed that nowhere Viṣṇu is required to carry and worship the *liṅga* such as this image from Haveri does. Besides this image, another instance of the *liṅga* being similarly carried can be cited. This panel, known as Sūla-Brahmā, from Siddheśvara temple<sup>2</sup> (14th century A.D.) at Chitaldurg depicts two maes standing each carrying, in one of their hands, a *śūla* and in the other a *liṅga*. The early-mediaeval sculptures from Ellora and Aihole<sup>3</sup> however show Śiva himself carrying the *liṅga* on the shoulder, an arrangement suitably modified and made into a practice by the Vīraśaivas later. In all probability this image of Viṣṇu also is a work of the Vīraśaivas, who in order to extol their religious practice have gone to the extent of showing the other god worshipping Śiva who enjoys with Viṣṇu an equal status (e.g. *Hariharamūrti*) in the pantheon.

### MAHĀLAKṢMĪ

The last image (Pl. 3) in the group to be discussed in this paper, is the one described by Cousens simply as 'an image of female, probably of Parvatī'<sup>4</sup> and is of no less iconographic interest. The goddess standing under an ornate *makara-toraṇa* supported by pillars carved on the back slab, in *samabhaṅga* carries in the four hands *bijapūraka*, *gadā*, *carma* and *kamaṇḍalu* respectively. Most interestingly she carries, on her head a *liṅga* placed on a *yonipaṭṭa* and a snake canopying the *liṅga* with the hood. The two female *chouri*-bearers flanking her also carry each in one of the hands a *bijapūraka*. Like the other typical sculptures of the late Chālukya-Hoysāla period, this piece also is bedecked with the various ornaments.

1. See G. N. Khare, *Srī Viṭṭhala āṇi Pāndhārpur* (in Marathi), pp. 16-26; Mm. P. V. Kane, *History of Dharmasūtra*, vol. IV, pp. 718-19, etc.

2. *Mysore Archaeological Report*, 1929, p. 20.

3. The writer is publishing a paper separately on these sculptures in the *Journal of the Asiatic Society*, Calcutta. The Aihole sculpture has been illustrated by Cousens in his '*The Chalukyan Architecture*', pl. XVII.

4. H. Cousens, *Ibid*, p. 85.

The sculpture to a great extent answers to the description of Mahālakṣmī aspect of Devī as given in the *Devī-māhātmya*: 'Gadāṁ kheṭaṁ pānapātraṁ ca bibhratī|Nāgaṁ liṅgaṁ ca yonim ca bibhratī nṛpa mūrdhani||'.<sup>1</sup> The objects she carries in her hands are, however, the same as described in the *Viśvakarmaśāstra* in regard to the image of Mahālakṣmī of Kolhapur.<sup>2</sup> Besides this image, the mediaeval sculpture of Devī from Palikhera, now housed in the Mathura Museum<sup>3</sup> (No. 882) supports a *liṅga* over the head with the extra pair of hands. Another sculpture in the same Museum (No. 239)<sup>4</sup> has also a *liṅga* over the head, being supported by two flying *devas*. An image of Mahālakṣmī with the canopy of a snakehood can be seen at Anadi in Mysore.<sup>5</sup> Locally known as Vāsantikā, she carries *śaṅkha*, *cakra*, *padma* and an indistinct object which is probably the *gadā*.

The *liṅga* and *naga* combination appears to be a successor of the ancient symbol known as *nāgamudrā*. This symbol appears on the ancient coins of the Nāgas, the Yaudheyas,<sup>6</sup> and the Mitras,<sup>7</sup> on Tribal coins,<sup>8</sup> etc., as well as on some terracotta figurines recovered from the excavations at Ahichchhatra,<sup>9</sup> Vaiśālī,<sup>10</sup> etc. Such was the popularity of the symbol that even the great poet and dramatist Kālidāsa made use of it in his famous play '*Mālavikāgnimitram*' where the signet-ring of the crowned queen Dhārīṇī with the symbol (*nāgamudrāsanātham*

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1. Svami Jagadisvaranand, *Śrī Śrīcandī* (in Bengali), p. 387.

2. J. N. Banerjea, *Op. Cit.*, p. 373.

3. V. S. Agrawala, *Catalogue of The Brahmanical images in Mathura Art*, p. 53.

4. *Ibid*, p. 52.

5. *Mysore Archaeological Survey Report*, 1936, p. 17.

6. V. A. Smith, *Catalogue of Coins in the Indian Museum*, pl. XXI, 20.

7. *Ibid*, pl. XXII, 1.

8. *J. N. S. I.*, Vol. XVII, pt. II, pl. V, 27; pl. VI, 28; p. 40.

9. *Ancient India*, No. 4, pl. XXXI, 10; p. 109.

10. The Report is under publication. Information received from Śrī V. Miśra.



*angulīyakam*) plays an important role. Varieties of the *nāgamudrā* appear on the pottery of Ahichchhatra with a spear and a trident respectively replacing the *liṅga* in the centre.<sup>1</sup>

In the Indian sculptures, it will be observed that there has been a tendency to show almost all the important gods with the canopy of a snake-hood, be it Buddha, Pārśvanātha or the Hindu gods like Indra,<sup>2</sup> Sūrya, Śiva, Viṣṇu, Balarāma or Mahālakṣmī. Nay even Viṣṇu's *vāhana* Garuḍa wears one. Why is it that they should depict their respective gods with the snake? Apart from their association with the popular snake-worship, there must have been some other deeper significance. Could it be the figurative representation of the yogic concept of rousing the latent *Kuṇḍalinī Śakti* and bringing it under control, as the snake is tamed and put to service?

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1. *Lalit Kalā*, Nos. 3-4, p. 81, figs. 71 and 72.

2. V. S. Agrawala, *Op. Cit.*, p. 43.

A COPPER-PLATE INSCRIPTION FROM  
NHMANGHAT (MALABAR)

By

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This copper-plate inscription belongs to Sri K. N. Nambudiripad, Kaḍalāy Mana, Nhmānghat, South Malabar District, Kerala State. Long ago Sri Nambudiripad gave it to Dr. A. Aiyappan, the then Superintendent, Government Museum, Madras, for decipherment. The inscription was read and its contents were disclosed to Sri Nambudiripad who was satisfied with it. He then took away the inscription from Dr. Aiyappan. The contents of the inscription, as given below, pertain only to the record of a couple or so of festivals in a temple in an *agrahāra*, obviously in that part of Kerala to which the inscription belongs. The composition of the inscription is in good Sanskrit and the inscription will also be found interesting by the students of epigraphy.

The inscription is written on three long thin copper plates each measuring 14.8" long and 2.5" broad. The total weight of the plates is 60 tolas. The form of the plates is very similar to the form of the palm-leaves used for writing purposes in the South. The absence of the hole at the left hand side of the plates obviously indicates that they were not strung together to a ring. In the absence of a ring the plates probably did not possess also a ropal seal. On the other hand at either end of each plate are small circular holes intended for tying them up together by means of a cord.

The inscription is written on both sides of each plate. The first side of the first plate contains five lines of writing and the second side of the third plate contains only three lines. The remaining four sides contain each six lines of writing; and the total number of lines comes to thirtytwo. The whole inscription is in Sanskrit and is written in the Grantha script throughout. The script is similar to the script employed in 1<sup>b</sup> of the Tirupparappu fragmentary copper-plate inscription<sup>1</sup> which according to its editor is "referrable to the

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1. *Vide Travancore Archaeological Series*, No. XIII, plate between pp. 198-99.

last quarter of the 9th century A.D." But the palaeography of our inscription shows advanced features especially in the case of letters such as *na*, *pa*, *bha*, *ya* and *la*. The development of letter *ma* is very striking and suggests a far later date for the inscription than the 9th century A.D. There is also a chronogram in line 9.

The phrase *yāte vāsara-saṁkhyayā kaliyuge yenāchalānte svayam* (1.9) contains a Kali date expressed as so many days having elapsed<sup>1</sup>. Of this, the exact word which, when converted though *kaṭapayādi* method, will yield the date, is not clear. Taking however, the two words *yenāchalānte svayam*, its numerical equivalent is 14,63,601, and this works out roughly to 1179 or 1180. A. D. Hence the developed palaeography of the script. As the inscription is, written well generally, there is very little to be remarked about the orthographical peculiarities.

The inscription speaks of a king called Rāma son of Māyā and Mukunda who belonged to the Yadu family. No other particulars about the king are given and therefore it is difficult to identify the king.

The inscription is specifically stated to be a *praśasti* and curiously it is said to have been composed by the command of Kālāri, i.e., Śiva.

It mentions about the bifurcation of an *agrahāra* called Mahānuṣiyanūr into Pāreyunṇi and Taḷumanād which are said to have been inhabited by Brahmans. Then it gives details about the worship to be offered at the Śiva temple at the village and about the festivals held in it beginning from the *Mina Tiṣya* and ending with the first day of *Ārdra*. At the end are two verses in praise of Lord Śiva and Umā as Annadāyini (Annapūrṇā). Another verse preceding the last two mentions Śrīkaṇṭha as the composer of the *praśasti*.

#### TEXT

First plate, First side

1. स्वस्ति । लक्ष्मीनाथप्रणयसुभगम् भूयसा भासमानं लक्ष्मीवासं  
वदनकम-

1. Cf. similar date reckonings in *Travancore Archaeological Series*, Vol. I, p. 294 and *ibid.*, Vol. IV, p. 143.

2. लन्दर्पणे स्वन्निरिक्ष्य [1] लक्ष्मी श्लाघामुदितद्वया प्राप्तसंभोगचिह्नं  
लक्ष्मीं

3. युष्मद्विषयनियतान्नित्यदृष्टं कृषीष्ट ॥ [१] मायातमःपटलपाटनपाद-  
भास्व-

4. च्छायाविकासितमुनीन्द्रमनोरविन्द [1] जायागृहीतनिजविग्रहवाम-  
भागः पायादपा-

5. यरहितः भवतो महेशः ॥ [२] प्राज्ञः प्रख्यातकीर्तिः प्रणतरिपु-  
नृपप्रार्थनाकल्पवृक्षः

First plate, Second side

6. कांतः कल्याणदेहो नयविनयपरशौर्यराशिः कृताञ्जः [1]  
राजा रामाभिधानो यदु-

7. कुलतिलकस्सर्वविद्याकलाज्ञश्रीमानासीदमायो निजभुजविजिता-  
शेषसामन्तचक्रः ॥ [३]

8. तस्मिन्शासति सा रेजे<sup>1</sup> क्षितिमिमाम्मायामुकुन्दात्मजे रामे राज्ञि  
परानले गुणनिधावग्रेसरे क्षमाभू-

9. ताम् [1] याते वासरसंख्यया कलियुगे 'येनाचलान्ते स्वयं' कालारे  
रियमाज्ञया विरचिता स्थेया-

10. त्रशस्तिश्चिरम् ॥ [४] सोपानकल्पदिशवलोकायाने कैलासकल्पदिशव-  
योर्विहारे । यशोद्विक-

11. ल्पो जमदग्निस्नोरोयोवतारोपपदोद्विरस्ति ॥ [५] धातुस्सारनिधान-  
भूमिरतुला वाग्देवता या

Second plate, First side

12. परा क्रीडाभूमिरकृत्रिमस्य वचसां राशेः प्रधानोत्सवः ।  
अग्राहारवरो महानुलियनूरित्य-

13. स्ति नाम्ना स्थिरस्सद्विस्सोमकषायितोदरमुखैर्विप्रैरलं राजितः ॥ [६]  
वैतानाग्निसमुत्थितैर्द्व-

14. तवहज्वालावलीनिश्रि[श्रु]तैर्धू[धू]मैर्भेषविशंकिनाश्च शिखिनां  
केकारवैराकुलः [1] शास्त्रै \* \* नक्रमै-

1. Metre would require सानुजे and this would also be meaningful.



[illegible]

Handwritten Tamil script on a palm leaf manuscript.

[illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

[illegible][illegible]

15. स्मृतिपदैरुद्घुष्यमाणस्सदा पारेचु[यु]र्णिगं तथापरस्तुमना  
टिलारुयया भेदितः ॥ [७] प्रत्यग्र-
16. हारमभिदेवमुख्यस्सहस्रसंख्याः खलु तत्र सन्ति [1] ते भक्तिभार-  
प्रवणास्समन्ता वसन्ति तत्रासमनेत्रगो-
17. \* [८] तैरिथिं विहितचरी परा व्यवस्था या यास्मिन्हर्चणा-  
र्चनस्य वृत्तिः [1] तस्यास्यादपहरणं विरोध-  
Second plate, Second side
18. नं वा यः कुर्यात्कृतजननीपरिग्रहस्तः ॥ [९] निवेद्यं स्नपनन्दीपो  
धूपः पुष्पाणि चन्दनम् । धाराष्टम्युत्सवो \* \* \* [१०] \*
19. — तम्मार्जनं श्रीबलिर्बलिः । देवतुल्यक्रियाशान्तिरधश्शान्तिर्बृ-  
हत्बलिः इत्याराधनभेदास्स्युर्मुण्ड<sup>२</sup>चन्द्रशि-
20. खामणेः ॥ [११] इति बहुविधभेदस्यासमाक्षार्चनस्य प्रतिनियतफलं  
यजीवितं पूर्वसिद्धम् [1] यदपि
21. खलु भविष्यद्वक्तिमद्भिः प्रकल्प्यं सकलमिदममायम् पालयन्  
यास्यतीशम् ॥ [१२] मीनतिष्यात्समारभ्य
22. कार्यमुत्सवघोषणम् । आनिश्शतभिषन्मेषे नाटकोत्सवयोर्द्वयोः ॥  
[१३] आर्द्रायां खलु तीर्थमादि-
23. दिवसे तस्यात्र देयो बलिस्संगृह्योभयभागतश्शिवसभाभ्रम्योर-  
लन्तषडुलान् । यावन्तः परि-  
Third plate, First side
24. कल्पितागणबलेः कल्प्याश्च ये तानपि कार्याण्येवमनन्यजीवितवशा-  
त्कार्यान्तराणि
25. प्रभोः । [१४] द्वाभ्यामेव सभाज्ञया प्रदिसमम् पुम्भ्याम् प्रयोज्या  
क्रिया पूर्वाभ्या \* परवोत्समान्तदिवसे देव-
26. स्वमव्यम् पुनः । एवन्तावदशेषतः पशुपतेरुक्तार्चना प्रायशो यद्वा  
कि[क]श्चिदनुक्तमेतदखि-
27. लं प्रोक्तेषु संगृह्यताम् ॥ [१५] मानी दानविनोदनो नयमतिर्वा-  
ग्देवतावल्लभो लक्ष्मीवान \* ल-

28. पुत्रवंशतिलकश्रीकण्ठनामा जयी । इत्थं यस्समचीकरत्कृतिमिमा-  
न्निर्व्याजभक्तिकृ \* \*

29. न्तम् पायादुमया समं सुरपुरक्षेमंकरशंकरः । [१६] लक्ष्मीवास-  
निवासिनस्सुरगुरुप्रज्ञामव[ज्ञा]स्प-

Third plate, Second side

30. दीकुर्व्वाणान्धरणीसुरान् कलिव्रलं यागैरधः कुर्व्वतः । लोकालोक-  
महामहीधर(श्री)शि-

31. लारोधो निरुद्धं यशो येषाम्मूर्च्छति दिक्षु रक्षतु चिरन्तान्वो  
भवानीपतिः ॥ [१७] शक्तिश्चिरं शिवस्येव प्र-

32. शस्तिर्भक्तिसम्पदाम् । इष्टदेयमियं स्थेयाद्विबुधानन्ददायिनी ॥ [१८]  
॥ ओं ॥ (श्री)



# VIŚVARŪPA THE NAIYĀYIKA<sup>1</sup>

By

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The overwhelming popularity of the *Nyāyavārtika* of Uddyotakara cast many other commentaries on the *Nyāyabhāṣya* of Vātsyāyana into oblivion and the hope of their recovery. We have so far collected the views of five such lost commentators on the *Nyāyabhāṣya* which lie scattered in the citations in the Nyāya-Vaiśeṣika, Buddhist and Jaina philosophical literature.<sup>2</sup> The *Nyāyabhāṣyaṭīkā* of Viśvarūpa is one such long lost work and the fragments from this work deserve our special attention.

M. Ramakrishna Kavi first noted references to Viśvarūpa, a philosopher, in the *Āgamaḍambara Nāṭaka* of Jayanta Bhaṭṭa. This Viśvarūpa, according to Jayanta's play, was a contemporary of king Śāṅkaravarman (885-902 A. D.) of Kashmir. Kavi tried to identify him with the Dharmaśāstra writer or the Vedāntist of the same name. In the *Āgamaḍambara*, Jayanta shows that in a sastraic dispute between Saṅkarṣaṇa the Mīmāṃsaka and Dharmottara the Buddhist, Viśvarūpa served as an umpire. This suggests that this Viśvarūpa might have been a logician and the surmise is strengthened by the evidences presented by Varadarāja, Vādirājasūri and Durveka Miśra.

Varadarāja in his *Tārkikarakṣāsārasaṃgraha* thrice mentions Viśvarūpa and twice as an associate of Jayanta. Varadarāja was a Kashmirian and it is but natural for him that he should refer to the views of authorities belonging to his native land. All the three cases refer to the points of defeat, exclusively in the domain of the *Nyāyasastra*. While explaining the point of defeat called *punarukta* (repeated), Varadarāja adds that according to Viśvarūpa and others *punarukta* becomes a point of defeat only when the limits of a

1. Paper read in the 20th Session of the All-India Oriental Conference, Bhubaneswar, 1959.

2. "Bhaṭṭa Jayanta and Yaśovarman of Kashmir", *Ācārya Puṣpāñjali Volume in honour of Dr. D. R. Bhandarkar*, 1940, pp. 45-52.

debate are fixed, but not elsewhere<sup>1</sup>. After showing a three-fold classification of *punarukta* into *Śābdapunarukta*, *Arthapunarukta* and *Apakṣepapunarukta*, Varadarāja again refers to the views of Viśvarūpa and Jayanta supporting the separate mention of the first variety. These authorities are said to hold the opinion that the repetition of words alone even if the senses are different is also censurable in a *Niyamakathā*<sup>2</sup>. Jayanta's *Nyāyamañjarī* gives the same sense<sup>3</sup>. In a third passage Varadarāja again adds the view of Viśvarūpa and Jayanta to his own explanation of the point of defeat called *paryanujoyyopēkṣaṇa* (ignoring the opponent deserving censure). These authorities hold that a disputant may claim that he used a wrong argument in order to test the capability of his opponent. But the opponent being a fool could not detect it. The opponent therefore deserves censure. In a *Vādakathā* (amicable discussion between the parties desirous to arrive at the truth) the circumstances put both the parties to censure and the assembly becomes victorious. In *Jalpa* (disputation) and *Vitaṇḍā* (wrangling) where victory by means fair or foul remains the sole aim of the parties, the disputant becomes victorious even by using a wrong instrument as it humbles the pride of his adversary<sup>4</sup>. Jayanta's *Nyāyamañjarī* should be compared here also<sup>5</sup>.

Vādirāja's *Nyāyavinīścayavivarāṇa*<sup>6</sup> gives the largest number of quotations from Viśvarūpa's *Nyāya* work. As

1. नियमकथायामेव पुनरुक्तं निग्रहस्थानं नान्यत्रेति विश्वरूपादयः ।

—*Tārṅkikarakṣāsārasaṃgraha*, p. 347.

2. शब्दपुनरुक्तस्य भेदेन निर्देशोऽप्यर्थभेदेऽप्युक्तशब्दो न पुनर्वक्तव्य इति नियमकथायां शब्दमात्रपुनरुक्तिरपि निग्रहस्थानमिति सूचयितुमिति विश्वरूप-जयन्ताविति । *Ibid* p. 347.

3. *Vide Nyāyamañjarī*, Chowkhamba edn., pt. II, p. 201f.

4. विश्वरूपजयन्तयोः पुनः 'परमस्य शक्तिं जिज्ञासमानेन मया आभास-प्रयोगः कृतः सोऽप्यनेन मन्दमतिना नोद्भावित' इति वदता वादिनोद्भावनीयमिति निश्चयः । वादे द्वयोरपि निग्रहात् परिषद एव विजयः । जल्पवितण्डयोस्तु साधनाभासेनापि प्रतिवादिनोऽहङ्कारखण्डनाद्वादी विजयते एव ।

—*Tārṅkikarakṣāsārasaṃgraha*, p. 356.

5. *Nyāyamañjarī*, qt. II, p. 205f.

6. Edn. 19, Banaras—*Nyāyavinīścayavivarāṇa*, p. 57.

Vādirāja deals with the means of knowledge in the *Nyāyaviniścayavivaraṇa*, we may expect there the views mainly relating to the means of knowledge.

With regard to the meaning of the word *pramāṇa*, Vādirāja shows that according to some authorities a personage may also be called 'pramāṇa' with regard to a particular ascertainment of truth. Vādirāja accepts this position as the word indicates instrumentality and opines that anything that ascertains the nature of an entity can be called a *pramāṇa*.<sup>1</sup> This we think is the view of Viśvarūpa as the whole passage is a criticism of his contention.

It may be noted that Udayana also contributes to this view when he observes *tan me pramāṇam Śivaḥ*.<sup>2</sup>

While examining the nature of *Karaṇatva*, instrumentality, Vādirāja makes more references to Viśvarūpa. The latter like Jayanta is an advocate of the *sāmagrīkāraṇavāda*, the view that causality consists in the totality of the contributing factors and not in a single condition as is generally supposed. If we accept the current definition of instrumentality, *Sādhakatamam Karaṇam*, an instrument is that which is by far the most important factor to produce the result, it becomes difficult to single out such an instrument. For in the origin of the visual knowledge of a post in the dark, the eye, the lamp, the post and the perceiver are equally necessary. We cannot spare anyone of them without totally vitiating the effect. So no individual factor should be called '*sādhakatama*', the most important instrument, as the Grammarian holds. But there are usages like *dīpena mayā dṛṣṭaḥ*, where *dīpa* takes the third case ending as it is taken as a 'Karaṇa'. Viśvarūpa would say that the use is in a secondary sense taking the part for the whole. Logically speaking, this is rather arbitrary or the agent also can be taken as 'Karaṇa' and it will then take third case-ending<sup>3</sup>. The same view has been given in detail in the *Nyāyamañjarī* of Jayanta<sup>4</sup>. Again, the lengthy discussion on

1. यथाहुः 'अस्मिन्निश्चयेऽस्माकमयं' पुरुषः प्रमाणम् । युक्तियुक्तं चैतत् , यतः प्रमाणपदं करणत्वाभिधायकं प्रमीयतेऽनेनेति प्रमाणम् ।

2. Vide *Nyāyakusumāñjali*, IV. 6.

3. Vide *Nyāyaviniścayavivaraṇa*, I, p. 58.

4. Vide *Nyāyamañjarī*, I. pp. 12-3.

the same topic in the *Nyāyaviniścayaivaraṇa* suggests that to our author totality of conditions including both knowledge and non-knowledge constitutes a '*pramāṇa*'. A question is then asked 'if you cannot decide what is '*sādhakatama*', how will it be possible to decide who is the agent or what is the 'object'? In answer to this Viśvarūpa says: "In spite of the absence of one factor from the totality, the agent and the object are called such in a secondary sense. And when the absent factor also presents itself the subject-object relation becomes actual.<sup>1</sup> The discussion that follows seems to retain another fragment from Viśvarūpa's work. It pertains to the nature of this totality. Here Viśvarūpa holds the opinion that totality is only a characteristic of the factors concerned and not a separate entity<sup>2</sup>.

With a regard to the perception of *abhāva* (negation), Viśvarūpa is said to have remarked that a single piece of knowledge grasps both the room and the absence of the jar in it, because the absence of the jar is an attribute of the room. The substance and its attributes are cognised by the same perception<sup>3</sup>. Again with regard to the perception of pleasure and pain, Viśvarūpa is said to have shown that both these qualities proceed from virtue and vice respectively and the self-same virtue and vice cause the perception of these qualities in just the next instant. But pleasure seems to be cognised just in the instant of its origin. This according to Viśvarūpa is a mistake. The closely succeeding moments cannot be distinguished from one another. The perception of a jar in the course of its production may be taken as an instance. The inherence of colour, etc. in it takes place in the second moment after the origin of the jar. The perception thereof can take place in the moment and not earlier. But we seem to

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1. प्रमातृप्रमेययोः सत्त्वेऽपि कथञ्चित्कारकवैकल्ये गौणता निमित्तान्तरात्तु तत्साकल्ये अभिमतप्रमाणकार्यनिष्पादनादगौणः प्रमातृप्रमेयभावः ।

—*Nyāyaviniścayaivaraṇa* I, p. 60.

2. साकल्यं हि तेषामेव धर्ममात्रं नैकान्तेन वस्त्वन्तरम् । *Ibid*, p. 61.

3. तथा च विश्वरूपस्य वचनम् 'ततोऽपि विशेषणविशेष्यत्वेन प्रतिभासादभावग्रहयोरेकशानालम्बनत्वम्' । *Ibid.*, p. 121.



cognise it in the first instant itself. In the case of pleasure and pain the cognition really arises in the second instant<sup>1</sup>.

Another passage in the *Nyāyaviniścayavivaraṇa* suggests that Viśvarūpa refuted the Buddhist theory of *Sākārajñāna-vāda*<sup>2</sup>. Vādirāja gives the Buddhist refutation and quotes the *Pramāṇavārtikālamkāra* in this connection<sup>2</sup>.

In connection with the *sannikarṣavāda*, the theory of relation between the organs and the objects of senses, a detailed discussion is met with in the *Nyāyavārtika* of Uddyotakara. Vādirāja summarises the position as follows. The relation between the eye and the object of ocular perception has been ascertained as conjunction, as both the organ and the object are substances. That between colour etc. inhering in the object and the visual organ is inherence in the conjoined, as none else is possible here. Again the relation between qualityhood inhering in that quality and the organ is 'inherence in the inherent in the conjoined' as that one alone is left. The relation between sound and the auditory organ is inherence and that between this organ and soundness is inherence in the inherent. In the perception of inherence and negation, 'attributiveness' becomes the relation. Thus in the perception 'the jar is composed of parts', inherence is cognised as an attribute of the jar. Again in the perception of the absence of a jar in the room the negation of the jar becomes an attribute to the room and both are cognised by the same knowledge.

1. यत्पुनरत्र विश्वरूपस्य समाधानम्—सुखादेर्धर्माधर्माभ्यामुत्पादः । तौ च यथा सुखाद्युत्पत्तिमाक्षिपतस्तद्वदनन्तरक्षणे तत्संवेदनमपि । + + + या उत्पत्तिकाल एव सुखादेः संवित्तिः सा भ्रमनिमित्तस्याशुभावस्य तत्र संभवात् तत्कृता, यथा यथा घटादेस्तद्यमानस्य प्रत्यक्षता तत्रावश्यं घटस्योत्पत्तिद्वितीयक्षणे संवेदनोत्पादात् स्वप्रकाशभ्रमः ।

—*Nyāyaviniścayavivaraṇa*, I, p. 220.

2. अत्र विश्वरूपस्य प्रत्यवस्थानम्—क्व तन्निबन्धनं ज्ञातस्याकारवत्त्वं दृष्टं येनैवमुच्यते, आकारद्वयदर्शनाभावात् । न हि ज्ञानाकारादन्योऽर्थाकार उपलभ्यते यत्स्वतत्कृतत्वं ज्ञानाकारस्योपलभ्यते । उपलभ्ये वा तस्यापि प्रतिभासमानत्वात् ज्ञानाकारैवेति तन्निबन्धनमन्य एवार्थाकार उपलब्धव्यः । तत्राप्येवंकल्पनायामनवस्यैव । ततोऽर्थस्य वाङ्मात्रेण सत्ताभ्युपगमो न प्रमाणनिबन्धनः ॥

*Ibid*, I, p. 225.

Vādirāja adds that Viśvarūpa also explained the concept 'Sannīkārṣa' just in this very way<sup>1</sup>.

Viśvarūpa further shows that the name is given to an object after it is perceived, as for instance, "the object you see is called a cow".<sup>2</sup>

In the section on inference Vādirāja preserves two fragments from the work of Viśvarūpa elucidating the two concepts, *pūrvavat* and *śeṣavat* in the *Nyāyasūtra* I. i. 5.

Vātsyāyana while explaining the former, cites an instance: We infer the occurrence of a shower on seeing the sky overcast with clouds. This becomes according to him the instance of the *pūrvavat* variety of inference.

Here Viśvarūpa's explanation runs as follows: The cloud and the rest, the cause of the shower, are the subject and the characteristic of producing the very shower is the thing to be inferred which is actually inferred by the uprising etc. of the cloud<sup>3</sup>.

Again Vātsyāyana holds that in an inference called *śeṣavat* the occurrence of the shower is inferred on seeing the sudden spate in the river and the rush of currents therein.

Here also Viśvarūpa makes the case clear. According to him, the channel called the river is the subject. Its relation

1. तथा हि चक्षुषो घटादिना संयोगः संबन्धो निश्चितो द्वयोरपि द्रव्यत्वात् । तद्वत्तेन रूपादिना संयुक्तसमवायोऽन्यस्यासंभवात् । रूपत्वादिना तु तत्समवेतेन संयुक्तसमवेतसमवायः, तस्यैव परिशेषात् । श्रोत्रस्य तु शब्देन समवायः । शब्दत्वेन समवेतसमवायः । समवायाभावाभ्यां पुनरिन्द्रियस्य संबन्धिविशेषणभावः । समवायिनो घटतदवयवा इति घटादिविशेषणत्वेन समवायस्य प्रतिपत्तेः । अघटं भूतलमिति भूतलविशेषणत्वेन च घटाभावस्याधिगमात् । तदेवमयमत्र संबन्ध इति निश्चयद्यो-  
त्तनार्थमुपसर्गोपादानम् । एवं विश्वरूपेणापि सन्निकर्षपदस्य व्याख्यानात् ।

—*Nyāyaviniścayaivaraṇa* I, p. 535.

2. विश्वरूपेणापि दर्शनमेव पुरस्कृत्य सङ्केतकरणमुपदर्शितम्—यदेतत्पश्यसि तस्य गोशब्दो वाचकः । *Ibid* I, p. 537.

3. यदेतत्पूर्ववतो भाष्यकारेणोदाहरणमुक्तम्—मेघोन्नत्या भविष्यति वृष्टिरिति । (न्या० भा० १—१—५) + + + + यत्पुनरत्र विश्वरूपेण समाधानमुक्तम्—कारणस्यैव मेघादेः सिद्धत्वात् धर्मित्वम्, तद्वृष्ट्युत्पादकत्वं साध्यो धर्मः उन्नतत्वादिना तद्वर्मेणानुमीयते ।

—*Nyāyaviniścayaivaraṇa*, II, p. 202.

with a high ground drenched with heavy shower is inferred from the spate etc. inhering in the subject<sup>1</sup>.

Vādirāja preserves some interesting remarks of Viśvarūpa on causality against the view of those who depend upon the 'intermediate action' (*Vyāpāra*) of the cause. Viśvarūpa rejects the existence of this 'intermediate action'. On an analysis he shows that this *Vyāpāra* can either be an invisible energy or an action. Either of them has two alternatives, being produced with the substance and lasting as long as it lasts, or being present before the production of the substance as in the case of generality. In either case, the effect will remain ever present, for when the energy is there and the cause is strengthened with the *Vyāpāra* the effect has no obstacle in being produced. If the opponent does not agree to this, he will have to accept occasional occurrence which in its turn, will presuppose the presence of the cause in the preceding instant. Here also there are two alternatives. They may depend upon the causes of the substratum or upon the accessories. In the first case there is the danger of the effect being always produced. In the second case, a simple supposition of the effect being produced from the primary and accessory conditions will suffice and no purpose is served by *śakti* or *Vyāpāra*<sup>2</sup>.

1. यदपीदं शेषवत् उदाहरणं भाष्ये प्रदर्शितम्—पुर्वोदकविपरीतमुदकं नद्याः पूर्णत्वं शीघ्रत्वं च स्रोतसो दृष्ट्वा अनुमीयेत भूता वृष्टिरिति (न्या० भा० १—१—६)। अत्रापि विश्वरूपेण तात्पर्यमुक्तम्—नदीशब्दवाच्यो गर्तविशेषो धर्मो, तस्योपरिवृष्टिमद्देशसंबन्धित्वं साध्यो धर्मो धर्मिगतेन पूर्णत्वादिना धर्मेणानुमीयेत ॥

*Ibid*, II, p. 202.

2. भवतु निर्व्यापारत्वं तस्य । न हि तस्य व्यापारबलेन कार्यकारित्वं सहकारिसहितान्निर्व्यापारादेव तदुपपत्तेः । तथा हि, व्यापारो नाम शक्तिरतीन्द्रिया क्रिया वा भवेत् ? तयोश्च किं पदार्थेन सहोत्पन्नयोर्यावत्पदार्थभावित्वम्, आहोस्वित् सामान्यवत् तयोस्तेन सहानुत्पन्नयोस्तत्र सद्भावः ? पक्षद्वयेऽपि कार्यस्य सततोदयप्रसङ्गः । न हि शक्तेर्व्यापाराविष्टे च कारणे कार्यस्य क्षेपः । अथ तन्मा भूदिति तयोस्तत्र कादाचित्कत्वं कार्यवत् तत्रापि वक्तव्यम् ? कादाचित्कत्वे तयोः कारणपूर्वकत्वमवश्यंभावि । तत्र सति विकल्पद्वयम्—किं स्वाश्रयपदार्थकारणमात्रभावित्वं तयोः, उतस्वित् सहकारिकारणापेक्षत्वम् ? पूर्वस्मिन् पक्षे पुनरपि सर्वदा कारोत्पत्तिप्रसङ्गः । सहकारिकारणापेक्षत्वे कार्यमेव कारणद्वयात् संमिलितादस्तु किं शक्तिव्यापाराभ्यामिति विश्वरूपः ॥

—*Nyāyaviniścayaṅkaraṇa*, II, p. 212.

In the same connection, Vādirāja again refers to the *sāmagrikāraṇavāda* advocated by Viśvarūpa. When totality of conditions produces the effect, it is its cause. It is only when the effect is produced that we can ascertain the exact nature of both the cause and the effect<sup>1</sup>.

The relation between the cause and the effect does not require any further instrument of valid knowledge to establish its own existence<sup>2</sup>.

Again if it is held that the cause aided by energy and intermediate action produces the effect, energy and intermediate actions themselves being effects require a further set of the same and it ultimately leads to infinite regress.

These fragments also show that Viśvarūpa's work was a commentary on the *Nyāyabhāṣya*. His advocacy for the *Sāmagrikāraṇavāda* strengthens the supposition that he belonged to the school of thought of which Jayanta was a follower. Again they point out to the fact Viśvarūpa criticised the Buddhist views of causality and Sākārajñānavāda. That Vādirāja preferred to quote and sometimes criticise the views of Viśvarūpa only, shows the importance of his contributions.

The third important author to refer to Viśvarūpa is Durveka Miśra. In his *Dharmottapradīpa* he distinctly mentions the *Nyāyabhāṣyaṭīkā* of Viśvarūpa and gives the summary of a passage from his work where Uddyotakara also is said to agree with Viśvarūpa. The passage in question shows that the '*Karṇa*' is utilised when the subject is known. The *Karṇa* is an instrument and requires to be handled. The word '*sādhya*' therefore fixes up the subject. Otherwise the *Karṇa* cannot be used<sup>3</sup>. The passage in Viśvarūpa's work

1. अतश्च तेनोक्तम्—सामग्री तु यदा कार्यं जनयति तदा तस्याः कारणत्वं निश्चीयते । द्वयोरपि कार्योत्पादकाले सामग्रीकारणयोर्निश्चयात् ।

*Ibid*, II, p. 213.

2. तस्य वचनम्—न च संबन्धग्रहणे प्रमाणान्तरेण कार्यकारणयोः संबन्धग्रहः । *Ibid*, II, p. 213.

3. न्यायभाष्यटीकावार्तिकयोर्विश्वरूपोद्योतकरावाहृतुः—पुरा विषयनिरूपण-पूर्वकमेव हि कारणव्यापारणं दृष्टम् । करणं च साधने व्यापारयितव्यम् । अतो विषयनिरूपणं साध्यवचनेन क्रियते । अन्यथा करणप्रवर्तनस्याशक्यक्रियत्वात् ।

—*Dharmottarapradīpa*, p. 175.



seems to relate to the *Nyāyasūtra Śādhyaśamuddheśa-pratijñā*, I.i. 33.

It may be mentioned here that Viśvarūpa the law-giver also has been mentioned by Durveka Miśra in a separate context, along with Yājñavalkya, Saṃvṛtta and others. This would show that Viśvarūpa the logician was not identical with Viśvarūpa the law-giver.

According to the *Nyāyabhāṣyavārtikaṭīkāvivaraṇapañjikā* of Aniruddha, Vācaspati Miśra once follows Viśvarūpa in connection with a view of his own preceptor, Trilocana.<sup>1</sup>

The above discussion shows that Viśvarūpa, showing close agreement in views with Bhaṭṭa Jayanta, flourished in Kashmir during the reign of Saṅkaravarman and was a reputed author of a *Nyāyabhāṣyaṭīkā*, which attracted the notice of eminent scholars.

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1. वादिनां विप्रतिपत्तेः [तात्पर्यटीका २. २. ५८] इत्यनेन मञ्जरीकारोक्त-  
समानधर्मनिबन्धनसंशयहेतुत्वव्यवस्थापननिराकरणं मत्वा विश्वरूपव्याख्यान-  
पक्षमालम्बितवान् ।

—*Pañjikā*, II. ii. 58.

We are indebted to Dr. J. S. Jetly for allowing us to consult a copy of this highly important work of Aniruddha.

## THE DATE OF BHĀMAHA

By

Dr. K. KUNJUNNI RAJA

The date of Bhāmaha has been a subject of controversy among scholars for nearly half a century; connected with this is the problem of the relative priority of Bhāmaha and Daṇḍin. Mm P. V. Kane has discussed these problems in *The History of Sanskrit Poetics*, and set forth in detail the various arguments adduced by scholars for solving them. He still holds that the view of the majority of scholars about the priority of Bhāmaha to Daṇḍin is wrong. The question has recently been re-opened by Dr. A. K. Warder in his paper on the date of Bhāmaha<sup>1</sup>, published in a previous volume of the *Journal of Oriental Research*, wherein he tries to argue for a very early date, between 250 and 450 A.D., for Bhāmaha. I wish in the present paper to re-examine the problem in the light of some fresh data which are not usually taken into consideration in the discussions.

In the commentary on Yāska's *Nirukta*<sup>2</sup>, Maheśvara quotes from Bhāmaha's *Kāvyaḷaṅkāra*:

(a) आह च—

तुल्यश्रुतीनां (भिन्नानां) अभिधेयैः परस्परम् ।

वर्णानां यः पुनर्वादो यमकं तन्निरुच्यते ॥<sup>3</sup>

(b) पुष्पीकृतमिव ध्वान्तमेष भाति मतङ्गजः ।

सरः शरत्प्रसन्नाम्भो नभःखण्डमिवोज्झितम् ॥<sup>4</sup>

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1. *JOR*, vol. XXVI, pp. 93-106,

2. Edited by Dr. L. Sarup, Panjab University, Lahore, 1931-4. Dr. Sarup assigned the work to Skandasvāmin and Maheśvara.

3. In the commentary on *Nirukta*, X.16; this is from Bhāmaha's *Kāvyaḷaṅkāra*, II. 17, (the last word being *nigadyate* for *nirucyate*).

4. In the commentary on *Nirukta*, III.10. This is given by Dr. Sarup as untraced (*Index*, last volume, p. 494); but the verse occurs in Bhāmaha's *Kāvyaḷaṅkāra*, II.51.

Maheśvara was a direct disciple of the great Vedic commentator Skandasvāmin whom he mentions as his *Upādhyāya*:<sup>5</sup>

उपाध्यायस्त्वाह—अनेकार्थत्वाद् धातूनां महदेवार्थस्य वक्तेर्वा वहतेर्वा  
साम्यासस्येदं रूपम् । (*Nirukta*, 3. 13)

This corresponds to the portion in Skandasvāmin's commentary on the passage in *Ṛgvedabhāṣya*:

ववक्षिष्येत्यपि च यद्यपि वक्तेर्वा वहतेर्वा साम्यासस्य रूपं तथापि  
विवक्षितं विवक्षस इति महन्नामसु पाठात् वहनवचनयोश्चसंभवादेनेकार्थ-  
तायाश्च धात्वन्तराणां.....

Maheśvara's date can be fixed as the first half of the seventh century A. D., since Harisvāmin who refers to Skandasvāmin as his preceptor in Vedic studies,<sup>6</sup> gives the date of composition of his commentary on the *Satapathabrāhmaṇa* as Kali 3740, which is equivalent to A.D. 638:<sup>7</sup>

यदान्दानां कलेर्जग्मुः सप्तत्रिंशच्छतानि वै ।

चत्वारिंशत्समाश्चान्याः तदा भाष्यमिदं कृतम् ॥

Maheśvara and Harisvāmin must have been contemporaries, and the date of Maheśvara's commentary on the *Nirukta* must

5. This is pointed out by Professor C. Kunhan Raja in his paper read at the fifth session of the All-India Oriental Conference (*Proceedings*, p. 253 ff.). See also Kunhan Raja, "The Chronology of the Vedabhāṣyakāras", *JOR*, vol. XI, pp. 256ff; *Descriptive Catalogue of Adyar Library Mss.*, Vedic, Introduction.

6. यः सम्राट् कृतवान् सप्त सोमसंस्थास्तथर्क्षुतेः ।

व्याख्यां कृत्वाध्यापयन्मां स्कन्दस्वाम्यस्ति मे गुरुः ॥

Sarasvati Bhavan Ms. of Harisvāmin's commentary on the *Satapathabrāhmaṇa*.

7. Dr. Sarup (*Indices and Appendices to the Nirukta*, Int., p. 29) tries to shift the date to A.D. 538, taking the beginning of the Kali era to 3202 B.C. instead of the usual 3102 B.C. This is rejected by Kunhan Raja (*loc. cit.*), and Bhagavad Datta (*History of Vedic Literature*, vol. I, part 2). Dr. Sarup's attempt to alter the text of the verse as *ṣaṭtrimṣat śatakāni* instead of *sapta trimṣat śatāni* (Introduction to the last volume of the *Nirukta*, and his paper 'The Date of Skandasvāmin', *Jha Commemoration Volume*, pp. 399ff.) is unwarranted.

be somewhere about A. D. 638 itself. Hence Bhāmaha, whom Maheśvara quotes, cannot be later than A. D. 600<sup>8</sup>.

Dr. L. Sarup considered that the date of Maheśvara must be much later<sup>9</sup>, since the commentary contains quotations from Bhartṛhari, Kumārilabhaṭṭa and Gauḍapāda,<sup>10</sup> besides Bhāmaha. Modern research has shown that there is no definite evidence to bring down the dates of these scholars later than A. D. 600. Bhartṛhari is quoted by Diñnāga<sup>11</sup>; Kumārilabhaṭṭa is quoted by Viśvarūpa in his *Bālakṛīḍā* commentary tentatively assigned to the beginning of the seventh century<sup>12</sup>,

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8. Prof. Kunhan Raja suggested this (Introduction to *Descriptive Catalogue of Adyar Library Mss.*, Vol. I, Vedic, p. xxiii, "Bhāmaha, too, can be earlier than A.D. 600, or both Bhāmaha and Gauḍapāda are citing earlier well-known passages."). There is no need to doubt that the quotations are from Bhāmaha.

9. Introduction to the last volume of his edition of the *Nirukta*.

10. पूर्वामवस्थामजहत् संस्पृशन् भर्ममुत्तमम् ।

संमूर्च्छित इवार्थात्मा जायमानोऽभिधीयते ॥ from Bhartṛhari.

पीनो दिवा न भुङ्क्ते चेत्येवमादिवचःश्रुतौ ।

रात्रिभोजनविज्ञानं श्रुतार्थापत्तिरिष्यते ॥ from Kumānila.

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः । from Gauḍapāda.

Dr. Sarup cites (op. cit., p. 467) नासाध्यं तपसा किञ्चित् । as a quotation from *Kādambarī* (नास्ति खल्वसाध्यं नाम तपसाम् ।) It is a common idea, and though the two expressions are similar, one need not be borrowed from the other. He also cites अपि भवान् कमण्डलुना छात्रमद्राक्षीत् । (2-3-21) as a quotation from *Kāśikā*; but even the *Mahābhāṣya* has a similar expression अपि भवान् कमण्डलुपाणि छात्रमद्राक्षीत् । (2-3-21) and hence it need not be a direct quotation from *Kāśikā*.

11. C. Kunhan Raja, 'Itsing and Bhartṛhari', *Krishnaswami Iyengar Commemoration Volume*; H. R. R. Iyengar, *JBBRAS*, vol. XXVI, p. 147; H. Nakamura, 'Tibetan Citations of Bhartṛhari's Verses and the Problem of his Date', *Prof. Yamaguchi Presentation Volume*, Kyoto, 1955, 122-36.

12. C. Kunhan Raja, Introduction to *Slokaṅgīrttika* with Umveka's commentary, Madras University, p. XVI. See also Prof. S. Kuppaswami Sastri, Introduction to *Brahmasiddhi*, Madras.



and seems to have been a contemporary of Dharmakīrti;<sup>13</sup> and Gauḍapāda is quoted by Bhāvaviveka in the *Tarkajvālā* in the sixth century<sup>14</sup>.

Dr. Warder has drawn attention to the fact that there is no trace of Dharmakīrti's influence on Bhāmaha; but his suggestion that Bhāmaha might be a predecessor of Kālidāsa and Bhāsa is not convincing<sup>15</sup>, especially since Bhāmaha seems to be pointedly referring to the *Meghadūta*<sup>16</sup>. Bhāmaha rejects the *Sphoṭa* doctrine advocated by Bhartṛhari<sup>17</sup>, criticises the *Apoha* doctrine promulgated by Dinnāga<sup>18</sup>, gives two alternative definitions of perception following Dinnāga<sup>19</sup> and Vasu-

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13. Tibetan tradition makes Kumārila a contemporary of Dharmakīrti. Karṇakagomin says that Dharmakīrti refers to his contemporary Kumārila in the following verse of *Pramāṇavārttika* :

अपौरुषेयतापीष्टा कर्तृणामस्मृतेः किल ।

सन्त्यस्याप्यनुवक्तार इति धिक् व्यापकं तमः ॥

He says : अपरेऽपीदानीं तन्मतानुसारिणः कुमारिलप्रभृतयः परीक्षकम्मन्याः एवमेतदनुवदन्तीति... । (*Pramāṇavārttikam*, ed. Rahul Samkṛityayana, Allahabad, 1943, p. 438).

14. T. M. P. Mahadevan, *Gauḍapāda*, Madras University, 1952.

15. loc. cit. He says that his conclusions "remain a matter of probability only".

16. *Kāvyālaṅkāra*, 1. 43-4.

17. Ibid., शपथैरपि नादेयं वचनं स्फोटवादिनाम् ।

18. Ibid., VI. 17-9.

19. Ibid., V. 6.

प्रत्यक्षं कल्पनापोदं ततोऽर्थादिति केचन ।

कल्पनां नामजात्यादियोजनां प्रतिजानते ॥

Cf. Dinnāga, प्रत्यक्षं कल्पनापोदं नामजात्याद्यसंयुतम् । quoted by S. C. Vidyabhushana, *History of Indian Logic*, p. 277. Nācaspatimiśra in the *Nyāyavārttikatātparyatikā* (Kāshī S. S. p. 155) also states that the definition is by Dinnāga.

bandhu<sup>20</sup>, but does not refer to the refinement of the definition suggested by Dharmakīrti,<sup>21</sup> and refers to the three-member syllogism ascribed to Vasubandhu<sup>22</sup>. This shows that Bhāmaha must be later than Bhartṛhari, Vasubandhu and Diñnāga.

Professor Frauwallner has shown<sup>23</sup> that there were two Vasubandhus, the elder being the brother of Asaṅga, and the younger, the author of *Abhidharmakośa*; the former lived during A.D. 320-380, and the latter during A.D. 400-480, according to Frauwallner. Dr. Warder tries<sup>24</sup> to connect Diñnāga with the earlier Vasubandhu; but the alternative for perception given by Bhāmaha is from the *Vādaividhi* attributed to Subandhu, the younger, by Prof. Frauwallner.<sup>25</sup> We know that Diñnāga quotes from Bhartṛhari who was a student of Vasurāta. Vasurāta was a younger contemporary of Vasubandhu the younger<sup>26</sup>. Bhartṛhari refers to Candrācārya<sup>27</sup>, the grammarian, who was a student of Sthiramati, and cannot, therefore, be earlier than the fifth century A. D. Diñnāga may be assigned to the latter half of the fifth century A.D. Hence Bhāmaha who makes use of Diñnāga, Bhartṛhari and Vasubandhu, the younger, cannot be earlier than A.D. 500.

20. See above (ततोऽर्थात्). Vācaspatimiśra (op. cit., p. 150) says that it is by Vasubandhu.

21. The epithet *abhrāntam* added to *kalpanāpoḍham*.

22. *Pratijñā*, *Hetu* and *Dṛṣṭānta*. This is attributed to Vasubandhu.

23. 'On the Date of the Buddhist Master of the Laws Vasubandhu' *IsMEO*, Rome, 1951.

24. loc. cit.

25. E. Frauwallner, "Vasubandhu's Vādaividhi," *Wien Zeitschrift*, 1957 p. 104; "Vasubandhu der junges. (480 n. Ch.) ist von allem als der Verfasser des *Abhidharmakośa* bekannt. Er hat aber auch mehrere überlieferung drei solche Werke, das Vādaividhāna dem Vādaividhi und den Vādasāraḥ." See also H. R. R. Iyengar, "The Vādaividhi and the Vādaividhāna of Vasubandhu" *ALB*, Vol. XVII.

26. Frauwallner, *Wien Zeitschrift*, 1957, p. 154: "Da er (Bhartṛhari) schüler Vasurāta's, eines jungern Zeitgenosset Vasubandhus, war und selbst von Dignāga zitiert wird, fällt seine Lebenszeit etwa 460-520 n. Chr."

27. *Vākyapadiya* (Benaras Ed.), p. 290.

From these two limits we may assign Bhāmaha to the sixth century A.D.<sup>28</sup>

Daṇḍin's date is also fairly certain, for from his *Avantisundarikathā*<sup>29</sup> we know that Daṇḍin's great-grandfather Dāmodara was a friend of Bhāravi, and a contemporary of Cālūkyā Viṣṇuvardhana; this shows that Daṇḍin must have flourished in the second half of the seventh century A.D.<sup>30</sup> Both Bhāmaha and Daṇḍin have several passages in common, and each seems to be criticising the other in many places<sup>31</sup>. But both of them expressly state that they had before them the works of older teachers in poetics. As Professor V. Raghavan has pointed out<sup>32</sup> the criticisms in Bhāmaha and Daṇḍin which appear to be against each other are to be taken as criticisms of the different traditions of thought of which one was followed by Bhāmaha and another by Daṇḍin.

From the above discussion it is clear that Bhāmaha is earlier than Daṇḍin. Daṇḍin flourished in the second half of the seventh century, whereas Bhāmaha has to be assigned to the sixth century, preferably to its latter half.

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28. This might make Bhāmaha a predecessor of Bhaṭṭi, whose statement “व्याख्यागम्यमिदं काव्यं...” echoes Bhāmaha's words, “व्याख्यागम्यानि यानि च”. The reference to Nyāsakāra found in Bhāmaha need not be to Jinendrabuddhi, since *Nyāsa* could be a general term for commentary. The quotation from Bhāmaha found in Śāntarakṣita's *Tattovasaṅgraha* does not help much in deciding Bhāmaha's date, since Śāntarakṣita flourished in the latter half of the eighth century (Demieville, *Le Concile de Lhasa*, Paris, 1952). The importance of Ānandavardhana's [Dhvanyāloka, IV. 4] statement that the *Harṣacarita* passage धरणीधारणायाधुना त्वं शेषः is an echo of Bhāmaha's verse शेषो हिमगिरिस्त्वं च etc., and its chronological significance cannot, according to Prof. Raghavan, be minimised.

29. *Trivandrum Sanskrit Series*.

30. *New Catalogus Catalogorum*, p. 308.

31. P. V. Kane, op. cit., pp. 96ff.

32. V. Raghavan, *Bhoja's Śṛṅgāraprakāśa*, p. 293.

## A NEW CHĀLUKYA PRINCE

By

SHRINIVAS RITTI, M. A., OOTACAMUND

Thanks to the untiring labour of stalwarts like Fleet and R. G. Bhandarkar, a good account of the history of the Western Chālukyas of Kalyāṇa is available to us in their monumental works "The Dynasties of the Kanarese Districts", "The History of Dekkan" etc. But further source material, mainly epigraphical, discovered during the subsequent years, has also thrown much fresh light on many an important detail of the history of this dynasty. The object of this Note is to consider one such newly discovered point, regarding the genealogy of this dynasty.

A number of inscriptions give genealogical accounts of this family, though all of them do not always agree. Reasons such as mistakes of omission and commission on the part of the author of the epigraph or an inadvertant error of the scribe or at times the unauthentic information the author may possess, are generally responsible for the different, sometimes conflicting, accounts. The procedure generally followed in describing the genealogies is to enumerate, in order, the names of the kings who actually ascended the throne, bypassing those, who, for some reason or other, could not rule. Again, records far removed in point of time from the earlier members of the family, are likely to omit some of them from the genealogical tree. But we do find some records which though not containing full genealogies, mention also such members of the family who had not the opportunity to rule. A newly discovered inscription of this kind introduces to us a hitherto unknown prince of this Western Chālukya family.

This inscription is engraved on a slab fixed into the ceiling of the temple of Hanumān outside a village named Kilāraṭṭi in the Lingsugur taluk of the Raichur District, in Mysore State.<sup>1</sup> It is dated in Śaka 968 (i.e. 1046 A.D.) and belongs to the reign of Trailōkyamalla, i.e., Sōmēśvara I, who ruled over the

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1. This was copied by me in September 1959, during my epigraphical tour in Raichur District. Annual Report on Indian Epigraphy, 1959-60, No. 494.



Chālukyan kingdom between 1045 A. D. and 1068 A.D. This inscription states that Trailōkyamalla had a *prīyānuja* or a younger brother named Jayasimha. He is given the title *Samaraikamalla* and is further stated to be governing the *Kuttumbitti-agrahāra* Bannigoḷa, from his headquarters at the fort of Pannāḷe.

No other Chālukyan record, discovered so far, seems to make a mention of this prince. In the genealogical accounts found in the records of this family, only Sōmēśvara I is mentioned as the son of Jayasimha II, though the latter had two daughters named Hammā or Avvaladēvi and Sōmaladēvi.<sup>1</sup> The former was married to the Sēuṇa prince Bhillama III.<sup>2</sup> But two Kannaḍa records hint at the existence of such a younger brother to Sōmēśvara I. One of them comes from Bēmrā<sup>3</sup> in Nander District of Mahārāshtra and the other from Mōrigēri<sup>4</sup> of Hadgali Taluk of Bellary District. Both the records describe Sōmēśvara I as *agrātmaja* or *agraja*, i.e., elder son of Jayasimha (i.e. Jayasimha II). This suggestion is confirmed by the Kīlāraṭṭi inscription, which actually introduces a younger brother.

But a Tamil record however very clearly states that there was a younger brother to Sōmēśvara I and that his name was Jayasimha. This inscription coming from Maṇimaṅgalam<sup>5</sup> in the Conjeevaram Taluk of Chingleput District belongs to the reign of the Chōḷa king Rājēndra and is dated in his 4th regnal year. While giving a graphic description of the famous battle of Koppam which he fought with Sōmēśvara I, it enumerates a number of heroes on the side of the Chālukya emperor, who fell in that battle. Among these heroes is mentioned 'a younger brother of the Chālukya king Jayasimha.<sup>6</sup> The editor of this inscription observes: 'This prince is not mention-

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1. For the latter, see *Hyderabad Archaeological Series*, No. 18, Inscription No. 2.

2. *Bombay Gazetteer*, Vol. I, part II, chart facing page 428.

3. *Annual Report for Indian Epigraphy* 1959-60, No. 216. This was copied by my colleague Sri G. Bhattacharya, M.A., in October 1959.

4. *South Indian Inscriptions*, Volume IX, Part I, No. 101.

5. *Ibid*, Vol. III, No. 29, pp. 58 ff.

6. *Ibid.*, line 9.

ed in the Western Chālukyan inscriptions'.<sup>1</sup> But the Kīlāratti inscription now discovered leaves no room for any doubt regarding Jayasimha being the younger brother of Sōmēśvara I. Further, from the fact stated in the Maṇimaṅgalam inscription that he died in the battle of Koppam, it is clear that he did not ascend the throne at all and this explains the absence of his name in the genealogies given in the records of his family.

Since *Jagadēkamalla* Jayasimha is called Jayasimha II, this son of his, *Samarai kamalla* Jayasimha should now be called Jayasimha III; consequently the next Jayasimha, the younger brother of Vikramāditya VI, now called Jayasimha III,<sup>2</sup> should therefore be renamed as Jayasimha IV.<sup>3</sup>

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1. *Ibid.*, p. 58, foot note 10.

2. *Bombay Gazetteer*, Vol. I, Pt. II, Chart facing p. 428.

3. I am indebted to my colleague, Sri B.R. Gopal, M.A., who drew my attention to the Tamil record referred to above, and to the Government Epigraphist for India, for his kind permission to publish this article.

THE GRAHAṆĀṢṬAKA OF PARAMEŚVARA  
A SHORT MANUAL ON ECLIPSES: EDITION AND TRANSLATION

By  
K. V. SARMA

The *Grahaṇāṣṭaka* presented here in a critical edition is one of the shorter works of Parameśvara who holds an honoured place among mediaeval astronomers of Kerala. That Parameśvara wrote a *Grahaṇāṣṭaka* has been suggested before,<sup>1</sup> but the work has not hitherto been identified<sup>2</sup> nor brought to the notice of scholars.

*Manuscript Material.* The present edition is based on the following five palmleaf manuscripts, all in Malayalam script, of which one, designated *A*, originally belonged to the family of the author himself:

*A.* Ms. No. 475-K of the Kerala University Mss. Library, Trivandrum, an old and crumbling manuscript containing several astronomical works, of which some are Parameśvara's. The codex is over 400 years old, its date of transcription, A.D. 1551, being given in *Kaṭapayādi* notation by the *Kalidina* chronogram सेव्यो दुग्धाब्धितल्पः (16,99,817) at the end of the first work in the codex<sup>3</sup>. The scribe and original owner of the Ms. is mentioned as Nīlakaṇṭha of the *Vaṭaśreṇī* (or *Vaṭaśseri*) family to which our author too belonged.<sup>4</sup> The text preserved herein is almost pure.

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1. Ulloor states that a *Grahaṇāṣṭaka* might be a work of Parameśvara (*Kerala Sahitya Caritram*, II. 100), but makes a wrong identification when he gives as a *Grahaṇāṣṭaka*-quotation a verse which really occurs in another work of Parameśvara (II 104). Vaṭakkumkūr Rajaraja Varma in his account of Parameśvara (*History of Sanskrit Literature in Kerala*, I. 378 ff.) does not mention this work at all.

2. In fact there are several *Grahaṇāṣṭakas*. For Mss. of some of the other *Grahaṇāṣṭakas* see Kerala Uni. Mss.: C. 173-K (Beg. (नाळोऽसौ गानसम्पत्); 5113-F (Beg. सूर्येन्द्रोर्ग्रहणं स्फुटं गणयितुं); 5867. ff. 160-63 (Beg. पातोनात् स्वमुदुस्फुटात् )

3. Cf. fol. 7b.

4. Cf. fol. 99a: वटश्रेण्याख्येन नीलकण्ठेन लिखितमिदं स्वीयं च ।

B. Ms. No. C. 166-E (modern copy in No. T. 179-B) of the above Library. This is also a codex of astronomical works. It shows lacunae at places and the text contained is often erroneous.

C. Ms. No. 339-C in the private collection of the Vayaskara Illam, Kottayam, one of the eight families of traditional physicians of Kerala. This Ms. is much worm eaten but the text preserved in it is generally free from errors.

D. A Ms. from the family collection of Elamprakkottu Mana Āḍhyan Nampūtiri, Eravoor, Trippunithura, Cochin. The Ms. originally belonged to Kūṭallūr Meleṭattu Mana as noted on the flyleaf. A codex containing ten astronomical works, it has passed through the hands of a revisor and contains a very correct text.

E. MS. No. L. 1248 B-1, of the Kerala University Mss. Library, in a codex containing a number of astronomical works. The text is written on ff. 20b-22a in a set of folios containing miscellaneous astronomical bits, the whole set of leaves catalogued anomalously as *Khaṇḍajyādi*. The text preserved contains many scribal errors.

#### *Parameśvara, the Author*

Parameśvara, author of *Grahaṇāṣṭaka*, came of the Bhārgava gotra and Āśvalāyana sūtra and was a resident of the village of Ālattūrin the Ponani taluk of South Malabar. His own house was situated on the northern bank of Niḷā or Bhāratappuzha river where it joins the sea, which fact he mentions in several of his works: cf. निळाब्धयोः संगमात् सौम्ये स्थितेन (col. verse to commentary on the *Sūryasiddhānta*).<sup>1</sup> He also gives its terrestrial latitude and longitude:

Cf. समरेखायाः पश्चादष्टादशयोजनान्तरे प्रामे ।

स्वर-कृत-षट्-तुलिताक्षे (end of *Goladīpikā* II)

“18 yojanās to the west of the (Ujjain) meridian and at a Sine latitude of 647 (or 10°-51') from the equator.” Parameśvara's parentage is not known, but he mentions his teacher Rudra in

1. See also ending verses of Parameśvara's *Goladīpikā*, II, *Mahābhāskarīya-bhāṣya-nyākhyā* and the introductory verses of his commentary on the *Līlāvati*.



several of his works. That Parameśvara studied also under a Mādhava and a Nārāyaṇa is attested by his *prāśiṣya* Nilakaṇṭha Somayāji; cf. परमेश्वरस्तु रुद्र-परमेश्वरात्मजनारायण-माधवादिभ्यो गोलविद्भ्यो गणित-गोलयुक्तीरपि बाल्य एव सम्यग् गृहीत्वा (*Āryabhaṭīya-Bhāṣya*, on Gola 48, TSS 185, p. 154). That his grandfather was the pupil of a Govinda<sup>1</sup>, author of *Muhūrtaratna*, is stated by Parameśvara himself in his commentary on that work; cf.

गोविन्दपूज्यपादेन कृपासंसिक्तचेतसा ।

मुहूर्तागमदुग्धाब्धेर्मुहूर्तमणिरुद्धृतः ॥

तस्मिन्स्तच्छिष्यपौत्रेण कियांश्चित् परमादिना ।

भावो विनियते स्वल्पमीश्वरेण यथाश्रुतम् ॥

This Govinda is referred to by Parameśvara in his *Ācāra-saṅgraha* also; cf.

पितुः पितुर्मे गुरुरग्रजन्मा गोविन्दनामा भुवि विश्रुतोऽयम् ।

तेनोदितो यो गुरुपंकितो मां प्राप्तः स आचार इह प्रदिष्टः ॥

#### *Date of Parameśvara*

Parameśvara himself gives the date of completion of two of his works. Thus he wrote the *Dr̥ggaṇita* in A.D. 1431; cf.

एवं दृग्गणितं शाके त्री-षु-विश्व (1353) मिते कृतम् ।

and his *Goladīpikā*, in A. D. 1443; cf.

\* \* \* शाकेऽक्ष-षट्-त्रि-चन्द्र (1365) मिते ।

परमेश्वरनाम्नेयं वदनमुवा गोलदीपिका रचिता ॥

1. This Govinda is often wrongly identified with Govinda-svāmin, commentator of the *Mahābhāskariya* (e.g. Ulloor, *Kerala Sāhitya Caritram*, II 96, 102). It may be noted that Govindasvāmin is a very early author who followed closely upon Bhāskara I (6th cent. A.D.) and is cited by Śaṅkaranārāyaṇa (A. D. 869) in his *Laghubhāskariyavivarana* (TSS 162, pp. 1, 19, 55, 95) and hence is different from this Govinda.

Since Parameśvara is known to have carried on his investigations for 55 years before he established his new system and wrote the *Dr̥ggaṇita* in 1431, and since Nilakaṇṭha Somayāji (born A.D. 1443) speaks of himself being instructed by Parameśvara<sup>1</sup>, our author might be taken to have lived between 1365 and 1460.

### *Works of Parameśvara*

Parameśvara is reputed as the foremost astronomer of Kerala, his chief service to the science being the revision of the *Parahita*<sup>2</sup> system of astronomy prevalent in the land and founding the *Dr̥ggaṇita* system in order to make the results of astronomical calculations accord with actual observation. Besides presenting the fundamentals of the new system in a work called *Dr̥ggaṇita*, Parameśvara has also written several original treatises on the various aspects of astronomy. On the theories and conceptions of spherical astronomy he wrote two *Goladīpikās*<sup>3</sup> and a commentary on one of them; the short *Grahaṇāṣṭaka* edited here and the longer *Grahaṇamanḍana*<sup>4</sup> and the (*Grahaṇa*) *Nyāyadīpikā*<sup>5</sup> on lunar and solar

1. Cf. *Āryabhaṭīya-bhāṣya*, on Golapāda, 48 (TSS 185, p.139).

2. The basic text of this system, the *Grahaṇāraṇibandhana* of Haridatta, has been edited by the present writer through the Kuppaswami Sastri Research Institute, Madras, 1954.

3. It may be noted Parameśvara has written two *Goladīpikās* which are essentially different though treating the same subject. *Goladīpikā* I has been edited in the *Trivandrum Sanskrit Series* as No. 49, and *Goladīpikā* II with Parameśvara's own commentary edited, by the present writer for the Adyar Library, Madras, 1957.

4. For Mss. see Kerala Uni. 788-B, L. 1248-G, C. 166-D.

5. This is a hitherto unknown work of Parameśvara, a fragmentary Ms. of which is available in the last folios of the Kerala Uni. Ms. 762. It begins :

नमः सवित्रे ग्रहणे क्रियते न्यायदीपिका ।

कर्मक्रमस्तु तत्र प्राङ् मण्डनादौ प्रदर्शितः ॥

and ends :

परमादीश्वरेणैषा श्लोकानां न्यायदीपिका ।

कृता पञ्चयुताशीत्या सेव्यतां गणकोत्तमैः ॥

eclipses; *Vākya-karṇa*<sup>1</sup> on the method of derivation of the several astronomical tables used for calculations; and *Vyatīpātāṣṭaka-vṛtti*<sup>2</sup> (in verse) on Lāṭa and Vaidhṛta. Parameśvara wrote also erudite commentaries on almost all ancient astronomical texts held as authoritative in Kerala: *Bhaṭṭadīpikā* on the *Āryabhaṭīya*<sup>3</sup>, *Pārameśvarī* on the *Laghubhāskariya* of Bhāskara I,<sup>4</sup> *Karmadīpikā* on the *Mahābhāskariya* of the same author,<sup>5</sup> *Siddhāntadīpikā* on Govindasvāmin's *Bhāṣya* on the *Mahābhāskariya*,<sup>6</sup> *Pārameśvarī* on the *Laghumānasa* of Muñjāla,<sup>7</sup> *Vivarṇa* on the *Sūryasiddhānta*,<sup>8</sup> and on the *Līlāvati* of Bhāskara II.<sup>9</sup> Parameśvara has contributed also to the astrological side of Jyotiṣa through his original works, the *Ācārasaṅgraha*<sup>10</sup> and *Jātakapaddhati*<sup>11</sup> and commentaries on *Muhūrtaratna* of Govinda,<sup>12</sup> *Jātakapaddhati* of Śrīpati<sup>13</sup> and

1. This too is a hitherto unknown work of Parameśvara. It begins:

पूज्यपादस्य रुद्रस्य शिष्योऽयं परमेश्वरः ।  
करोति वाक्यकरणं वाक्यावयवासिद्धये ॥

A Ms. of it is preserved in the Kerala Uni. Mss. Library, No. C. 133-A.

2. Ms. Kerala Uni. 788-D.

3. Ed. H. Kern, Leiden, 1874.

4. Ed. *Anandasrama Sanskrit Series*, 128, Poona, 1946.

5. Ed. *ibid.* 126, Poona, 1945.

6. Critically edited in the *Madras Govt. Or. Series*, 130, by T. S. Kuppanna Sastri, 1957.

7. Ed. *Anandasrama Skt. Series*, 123, Poona, 1944.

8. Mss.: Madras Or. Mss. Library, No. R. 3730, Kerala Uni. 8358-J.

9. Mss.: Kerala Uni. 10614-B; Madras R. 338, R. 5160.

10. Mss.: Trivandrum Palace, 867, 868, 869; Kerala Uni., 1055-D.

11. Mss.: Kerala Uni., C. 1052-B., C. 2478-E.

12. Ms.: Kerala Uni., T. 144.

13. Ms.: Kerala Uni., C. M., 665,

the *Prasnaṣaṭpañcāsikā* of Pṛthuyāśas.<sup>1</sup> Manuscripts of three other works, *Muhūrtāṣṭaka-dīpikā*, *Vākya-dīpikā* and *Bhāḍīpikā* which Parameśvara enumerates among his works at the end of his commentary on the *Mahābhāṣakāriya*<sup>2</sup> are yet to be discovered. There are also certain other works which are likely to be Parameśvara's but which lack confirmative evidence on his authorship. The above enumeration of Parameśvara's writings is ample testimony to his erudition and the vast contribution he has made in the fields of Indian astronomy and astrology.

### *Grahaṇāṣṭaka*

The *Grahaṇāṣṭaka* edited here is a succinct manual on the calculation of the eclipses. Since much matter had to be compressed in the eight verses, the work is necessarily terse and technical. It should also be noted that the object of the author is primarily to enunciate certain principles in the calculations and to give revised measurements and tables as contrasted with the older system which it takes for granted. It does not, therefore, treat of the processes of calculation exhaustively nor in their sequential order; this the author does in the *Grahaṇamandana*. The translation added to this edition has been made lucid with explanatory notes in brackets and the text is properly punctuated to make the meaning easily intelligible.

I am especially thankful to Sri T. S. Kuppanna Sastri, lately of the Presidency College, Madras, who helped me in the edition and translation of this difficult work.

I am indebted to the Honorary Director, University Manuscripts Library, Trivandrum, Sri N. S. Moos of the Vayaskara Illam, Kottayam, and the Adhyan Namputirippad, Elamprakkottu Mana, Eravoor, Trippunithura, for the manuscripts used for this edition and I take this opportunity to express my gratitude to them.

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1. Mss: Kerala Uni., 5963, 12235, T. 612.
  2. Cf. concluding verse of the commentary :

मुहूर्ताष्टक-सिद्धान्त-वाक्य-भा-न्याय-कर्मणाम् ।

दीपिकां गोल-भट्टयोश्चाकरोत् परमेश्वरः ॥



परमेश्वराचार्यकृतं

ग्रहणाष्टकम्

नत्वा भास्करमश्वत्थग्रामजः परमेश्वरः ।

स्थूलोपरागगणितं कथयत्यष्टकेन च<sup>a</sup> ॥

भास्वत्तुङ्गौ प्रसिद्धौ<sup>b</sup>; शशिनि कलिगता-

3623

ब्दाद् गुणाख्यङ्गरामै-

र्हीनाल्लिप्ता निधेयाः<sup>46</sup> स्वरकृतविद्वताः;

ताः<sup>11</sup> शिवघ्नाः<sup>7</sup> स्वराप्ताः ।

शुद्धे राहौ च देया; दिनकरशशिनो-

र्बीण-भूप्ते<sup>5</sup> तु भुक्ती<sup>1</sup><sup>d</sup>

बिम्बे गो-तत्त्वभक्ते; गतिरथ<sup>9</sup> शशिनः<sup>25</sup>

पञ्चलिप्ताविहीना ॥

(१)

अङ्गघ्नाऽऽप्तार्कगत्या मितिरिह तमसः;<sup>6</sup>

प्राग्विलग्नं त्रिभोतं

दृक्क्षेपं; पर्वणोऽन्ते विवर्त इह याः

सूर्यदृक्क्षेपयोर्ज्याः ।

a. This introductory verse is available only in Ms. E.

b. B. प्रवृद्धौ

c. E. gap for one letter with के following.

d. B. भक्तो

e. A. गतिरिह

भाधोक्ता लम्बसंज्ञाः<sup>62</sup> ऋतुनि<sup>120</sup> नरकिनां<sup>f</sup>

<sup>169</sup> धूर्तकः<sup>207</sup> सन्नखानां

<sup>231</sup> योगीन्द्रो<sup>240</sup> निर्भरज्ञः<sup>h</sup> षडिति विघटिकाः  
स्वर्णमूनेऽधिकेऽर्के<sup>i</sup> ॥

(२)

<sup>10</sup> ताम्यो दिग्भिर्हतांशैः सहित-विरहितात्  
सायनाद् बाहुभूज्या

<sup>12</sup> ग्राह्या<sup>21</sup> दृक्क्षेपलग्नात्, प्रिय-कर-वर<sup>24</sup> इ-  
त्यंशकास्तेऽपमाख्याः ।

<sup>100</sup> जूकाजाद् याम्यसौम्याः; त्वथ<sup>100</sup> खल्विधवो  
ब्याहताक्षाङ्गुलोना

<sup>20</sup> भूयश्चाक्षाङ्गुलघ्ना गगनयमहता<sup>m</sup>  
याम्यगाश्चाक्षभागाः<sup>n</sup> ॥

(३)

युक्ता विश्लेषिता वा समविषमदिश-  
स्तेऽपमाक्षाख्यभागा

<sup>3</sup> नत्यंशाः स्युः; तदूनाद् गुणमितभवनाद्  
या तु जीवाऽऽपमाख्या ।

<sup>24</sup> लम्बार्थे सा गुणः<sup>o</sup> स्यात्, कृतयमलमित-  
स्तत्र हारो, गुणघ्नं<sup>p</sup>

हारात् लम्बनं स्यात् स्फुटमिति गदितं<sup>q</sup>  
पूर्वलम्बस्य च ज्या ॥

(४)

f. E. नरकत (?) व्युत्कृत्

g. A.D.E. योगीन्द्र

h. A. ज्ञेः D. ज्ञैः E. ज्ञं

i. B.C. मूनाधिकेऽर्के

j. B.C. वरं

k. B.C.E. सौम्या अथ

l. E. ष

m. A. हृतं

n. C. मार्गाः

o. C. गुणं E. गुणा

p. A.E. गुणघ्नो

q. B. स्फुटमपि विहतं C.

स्फुटनमपि वि—(?) दितं

E स्फुटमथ विहिताः

<sup>20</sup> <sup>38</sup> <sup>51</sup> <sup>56</sup> <sup>56</sup> <sup>47</sup>  
नेत्रे<sup>२८</sup> जालं कृशानां तृण-तम-सवनं<sup>६</sup>

दूर-तानीति माना<sup>१</sup>

नाड्यर्थेऽष्टौ विनाड्यो गुणकविनिहता

हारभक्ताः स्फुटाः स्युः ।

तद्युक्तं स्फष्टलम्बं<sup>१</sup> स्फुटतरमुदितं;

तद्धनर्णं च पर्व-

०, यस्मिन् भानोर्हि मध्यं; पुनरिह पलभा-

मध्यदृक्क्षेपसिद्धात् ॥

(५)

नत्यंशाल्लम्बजीवा दिनकरशशिनो-

भुक्तिभेदांशनिध्ना<sup>१</sup>

भक्ता षष्ठ्या नतिः स्याद्; अहिरहितविधो-

र्मध्यजाद्<sup>१</sup> दोःकलाध्नाः ।

गत्यंशाः क्षिसिल्लिता नवचृपतिद्वता<sup>149</sup>

याम्यसौम्यास्तुलाजात्;

नत्याः क्षेपस्य चैक्यं समदिशि, विवरं

॥<sup>१</sup>त्वन्यथा, क्षिसिरर्के ॥

(६)

ऐक्यार्थात् क्षेपहीनाद् दिनकरशशिनोः

<sup>२</sup> <sup>६</sup> <sup>१२</sup> <sup>२०</sup>  
श्री-स्तन-ग्राम्य-नारी-

<sup>३२</sup> <sup>५५</sup> <sup>९३</sup> <sup>१२५</sup>  
रागे शुद्धे विनाड्यः शिशु-गळ शरकृद्-

<sup>१४८</sup> <sup>१६०</sup>  
देवकी-नास्तिकानि\* ।

r. A. क्षेत्रे

u. E. भेदान्तरध्ना

s. Mss. Corrupt. A. दूरनानान

v. A.D. जा

B. दूरता नानीति; C. दूरता नानिति

w. D. चान्यथा

D. दूरनानीनि E. दूरनानानिती

x. A. नास्तिकानि; B. नास्त्रि-

t. B. लम्बः

कानि; C. नास्त्रिकानि D. नास्तिकानि

स्थित्यर्थः<sup>१</sup>; तद्युतो न त्वविकृतमिह यत्-

पर्व तस्मिन् कृते स्वे<sup>२</sup>

लम्बेऽन्त्याद्यौ<sup>३</sup> च कालौ सवितुः रथ विधोः

क्षितिर्निन्दूद्भवैव<sup>४</sup> ॥

(७)

मध्यं पर्वः; हि विध्वोर्युतिदलनिचयात्

क्षेपहीनाद् विशुद्धे

<sup>1</sup> 5 <sup>13</sup> 28 <sup>56</sup> 2 4 6  
यो-मे-गोपी-दुरज्ञे-तम इति र-म-ते

<sup>8</sup> 9

दु<sup>५</sup>-ग्ध-नाडीस्थितिः स्यात् ।

<sup>8</sup> 16

वस्व-ष्टयंशाववाच्यौ;<sup>६</sup> युतिदलमुभयोः

क्षेपहीनं ग्रहांशः;<sup>७</sup>

पश्चात् प्राक्स्पर्शमोक्षौ किल सवितुरतः<sup>८</sup>

क्षेपवच्चाः न्यथेन्दोः ॥

(८)

मन्दबुद्धिहितायैवं रचितं ग्रहणाष्टकम् ।

परमेश्वरनाम्नैतत् ; प्रायो भवति दृक्समम्<sup>९</sup> ॥

(९)

॥ इति ग्रहणाष्टकं समाप्तम् ॥

१. E. स्थित्यर्थः

२. A.D. कृते द्वे; C. कृतेस्वे

३. B.C.E. न्ताद्योः

४. E. भवेव

५. B.C. द

६. B. त्वौ

७. A. नग्रहांशः E. ग्रहांश

८. B. स्तिः

९. B.C.E. Omit this

verse.

## TRANSLATION

(Maṅgalācaraṇa)

Having paid obeisance to the Sun, Parameśvara hailing from *Aśvatthagrāma* enunciates a rough calculation of the eclipses in an Octad (of verses).

(Correction to the Longitudes)

1. मास्वत...देया. The Sun and the Moon's Higher Apes are to be as they are. Deduct 3623 from the Kali years and divide the remainder by 46; the resulting minutes are to be added to the Moon. This multiplied by 11 and divided by 7 is to be added to Rāhu (*i.e.* the final Rāhu), after the deduction (from 12 signs has been made).

(The Angular Diameters)

1. दिनकर...2. तमसः.. The daily motion of the Sun multiplied by 5 and divided by 9 is the angular diameter of the Sun. The daily motion of the Moon divided by 25 is the angular diameter of the Moon. The daily motion of the Moon *minus* 5', multiplied by 6 and divided by the daily motion of the Sun is the diameter of the Shadow.

(The Nonagesimal)

2. प्राग्विलग्नं...इक्ष्वेपं. The Orient ecliptic-point *minus* 3 Rāśis is the Drkṣepa-lagna or Nonagesimal.

(A certain set of "Special Sines")

2. पर्वणोऽन्ते...मूलेऽधिकेऽर्के. The sine of the difference in longitude, between the Sun and the Nonagesimal called the sine for Lamba, at the time of conjunction (is to be found); the following set of Vinādis, 6 in number, are the sines of the difference in longitude for every difference in half Sign (*viz.* 15°, 30°, 45°, 60°, 75° and 90°): 62, 120, 169, 207, 231 and 240. These are plus (*i. e.*, to be added) if the Sun is less (than the Nonagesimal), and minus if greater.

(The Declination of the corrected Nonagesimal)

3. ताम्यो...सौम्यास्तु. Divide by 10 the "sine" found above. The results are degrees. Add or subtract the degrees (as directed above) to or from the Sāyana Nonagesimal (*i.e.* the Nonagesimal as reckoned from the First Point of Aries).



Take the Bhujā of this and find its corresponding sine declination given hereunder for each Sign (*i.e.*, Rāsi) (*i.e.*, 30°, 60° and 90°), *vis.* 12, 21, 24. These are the degrees of declination (of the corrected Nonagesimal). These are South or North respectively (as the corrected Nonagesimal lies in the 6 Signs) from Libra or (the 6 Signs) from Aries.

*(The Latitude of the Place)*

3. अथ...श्रावभागाः. Subtract from 100 twice the Aṅgulas of the equinoctial shadow. Multiply this by the Aṅgulas of the equinoctial shadow and divide by 20. The result is the latitude of the place, always South.

*(The Zenith distance of the Nonagesimal)*

4. युक्ता...स्युः. This declination and this latitude are to be added together or subtracted from each other according as their directions are the same or different. The result is the Zenith distance of the Nonagesimal in degrees.

*(True correction for Parallax in Longitude)*

4. तदूनात्...5. स्फुटरमुदितम्. Subtract the above Zenith distance from 3 Signs (*i.e.*, from 90°) and find the sine declination of this (from what is given in verse 3). This is the 'multiplier' for Parallax in longitude. 24 is the 'divisor' for it. The sine for Lamba found before (verse 2) multiplied by the 'multiplier' and divided by the 'divisor' is the (partially) True parallax in longitude. For the set of difference in longitude between the Sun and the Nonagesimal given hereunder, there is a set of eight corresponding Vināḍis: 20, 38, 51, 56, 47, 28, 6, for intervals of half Nāḍis.

Take the Vināḍis for the difference, multiply it by the multiplier and divide by the divisor. The Vināḍis become corrected. Add the corrected Vināḍis to the (partially) True parallax in longitude and the result got is the True parallax.

*(The Conjunction as corrected for Parallax)*

5. तद्धनर्णे...सध्यम्. This is to be added to the conjunction or subtracted from it (according as the sine for Lamba is plus or minus as indicated in verse 2). This (is the Conjunction corrected for parallax and) is the middle of the Solar (eclipse).

*(The Parallax in Latitude, the Latitude and the Corrected Latitude for the Solar Eclipse.)*

5. पुनिरह...6. नतिः स्यात्. For the time of corrected conjunction, once again find the zenith distance of the Nona-  
gesimal. Using this as the difference, find the sine for  
Lamba. Multiply this by the difference in degree of the daily  
motion of the Sun and the Moon and divide by 60. This is  
the Parallax in latitude.

6. अहिरहित...तुलाजात्. Find the Moon *minus* Rāhu for  
the time of the corrected conjunction. Find its Bhujā in  
minutes of arc. Multiply this by the daily motion of the  
Moon in degrees and divide by 149. These are the minutes  
of Latitude. These are to the south or north (as Moon  
*minus* Rāhu is in the 6 Rāsis) from Libra or from Aries.

6. नत्याः...क्षितिरके. Add the Parallax in latitude with  
the Latitude if they have the same direction, and subtract one  
from the other if different. This is the Latitude (to be used)  
for the Solar (eclipse).

*The Beginning and Ending of the Solar Eclipse)*

7. ऐक्यार्धात्...स्थित्यर्धम्. Find half the sum (of the  
angular diameters of the Sun and the Moon). Deduct the  
Corrected latitude from this. For the remainder equal to  
2', 6', 12', 20', and 32' respectively there are the Vinādis 55,  
93, 125, 148, and 160 for the (rough) half-duration.

7. तद्युतोने...सवितुः. Subtract and add the rough half-  
duration to the original time of conjunction. Treating each  
as the time of conjunction find the conjunctions corrected for  
Parallax in longitude. They are the times of the beginning  
and ending of the Solar (eclipse).

*(The Lunar Eclipse)*

7. अथ विधोः...8. मध्यं पर्व. Now for the Lunar eclipse.  
The corrected latitude is the Latitude (*i. e.*, there is no parallax  
correction). The time of conjunction is the Middle of the  
eclipse.

8. अहिविध्वोः...स्थितिः स्यात्. Find half the sum of the  
angular diameters of the Shadow and the Moon. Deduct the  
latitude. For the remainder (equal to) 1', 5', 13', 28', and  
56' respectively, are the Nādikās 2, 4, 6, 8 and 9, for the whole-

duration. (Deducting or adding half the duration from and to the Middle of the eclipse gives its beginning and ending.)

(*Magnitude of the Eclipse*)

8. वस्वष्टयंश...ग्रहांशः. In both (Solar and Lunar eclipses) half the sum (of the two angular diameters) minus the latitude is the part eclipsed. (The part eclipsed divided by the angular diameter of the body eclipsed is the Magnitude of the eclipse). If the Magnitude is less than  $\frac{1}{8}$  (in the case of the Sun) and  $\frac{1}{16}$  (in the case of the Moon) of the sum of the angular distances, the eclipses are not to be predicted.

(*First and last Contact*)

8. पश्चात्...न्यथेन्दोः. In the Solar eclipse the first contact is on the west and the last contact on the east (of the Sun), and (in the northern or southern part) according as the Corrected latitude (is north or south). In the case of the Lunar eclipse it is just the opposite (i.e. the first and last contacts are on the east and west of the Moon, and in the northern part if the latitude is south, and in the southern part if the latitude is north.)

(*Conclusion*)

9. Thus has been composed the 'Octad on Eclipses' (*Grahaṇāṣṭaka*) by Parameśvara for the benefit of the dull-witted. This mostly agrees with actual observation.

Thus ends the *Octad on Eclipses*

## MELPUTTŪR MĀTRDĀTTA BHATṬA

By

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Melputtūr (Sanskritised as *Uparinavagrāma*) was the name of a family (*illam*) of Nampūtiri Brahmins at Candanakkāvu (*Pāṭiravāṭi*) about four miles to the north of Tirunāvāy (*Nāvākṣetra*) in the Ponāni taluk in Malabar. Though this family has long become extinct, its name has become immortal, being the paternal home of Nārāyaṇa Bhaṭṭatiri, the celebrated author of the devotional poem *Nārāyaṇīya*, the grammatical treatise *Prakriyāsarvasva*, the Mīmāṃsā manual *Mānameyodaya* and numerous other works.<sup>1</sup> Mātrdatta Bhaṭṭa of Melputtūr was the father and teacher of this Nārāyaṇa Bhaṭṭa.<sup>2</sup>

Mātrdatta was a great scholar especially in the *Bhāṭṭa-mīmāṃsā* and other systems of philosophy as is seen from the statement of Nārāyaṇa in the *Prakriyāsarvasva*<sup>3</sup> (भट्टतन्त्राद्य-

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1. For an account of Melputtūr Nārāyaṇa Bhaṭṭatiri, *vide* the writer's Introduction to *Prakriyāsarvasva*, Part III, *Trivandrum Sanskrit Series*, No. 153.

2. Besides this Mātrdatta, there are two others of this name known to the Sanskrit literature of Kerala. One is his own son and the younger brother of Melputtūr Nārāyaṇa Bhaṭṭa (*vide* the writer's article 'Bhaktisamvardhanaśataka and its Author' in the *Journal of the Travancore University Oriental Manuscripts Library*, Trivandrum, Vol. V. Nos. 2-3), and the other is the Mātrdatta who is referred to by Daṇḍin as his friend in the *Avantisundarikāthā* and who can be identified with Mātrdatta, the father of Bhavatrāta, the author of *Jaiminīyasūtravṛtti* (*vide* the writer's article 'Mātrdatta, a Friend of Daṇḍin' in the *Journal of Oriental Research*, Madras, Vol. XIX).

3. भूखण्डे केरलाख्ये सरित्तिमिह निलामुत्तरेणैव नावा-

क्षेत्राद् गव्यूतिमाले पुनरुपरिनवग्रामनाम्नि स्वधाम्नि ।

धर्मिष्ठाद् भट्टतन्त्राद्यखिलमतषटोर्मातृदत्तद्विजेन्द्रा-

जातो नारायणाख्यो निरबहदतुलां देवनारायणाशाम् ॥

खिलमत्तपटुः), and he had a multitude of disciples around him studying the *Sāstras* as is described in the contemporary *Bhṛṅgasandēśa* of Vāsudeva (मातृदत्तद्विजेन्द्रभीमच्छिष्योत्करमुखरितैरास्तुतां शान्नघोषैः).<sup>4</sup>

Among the numerous disciples of Mātṛdatta, next to his own son Nārāyaṇa Bhaṭṭa, was Nārāyaṇa of Tozhānūr, the author of *Anuṣṭhānasamuccaya* and *Tantraprāyaścitta*<sup>5</sup>.

Since the date of Nārāyaṇa Bhaṭṭatiri can be fixed to be 1560-1666 A.D.,<sup>6</sup> Mātṛdatta can be assigned to the 16th century.

There are two works which can be ascribed to the authorship of this Mātṛdatta, namely the *Kāmasandēśa* and *Sarvamataśuddhāntasāra*.

The *Kāmasandēśa* is a *sandēśakāvya* containing 136 verses, 66 in the *Pūrvabhāga* and 70 in the *Uttarabhāga*, in the usual *mandākrāntā* metre. Only a single manuscript of it is known and this is lodged in the Kerala University Oriental Manuscripts Library<sup>7</sup>. This is a damaged and defective palm-leaf manuscript written in Malayalam script procured from the Iḍappaḷḷi Palace in North Travancore and a general account of the work based on this has already been given by the late Mahakavi Ulloor S. Parameswara Aiyar in the *Sāhitya-pariṣat Traimāsikam*, Ernakulam, (Vol. X, pp. 360-381). A lover, while sleeping with his beloved Candralakṣmī in her home at Tirunāvāy, is carried away by a demon and dropped at Chidambaram in the Tamil country, and from there he is sending a message of love and consolation to her through Kāma, the god of love. This is the subject matter of the work. While describing the route of the messenger are mentioned Chidambaram (given as *Dabhragoṣṭhī*, *Hemasabhā*

4. vide *Bhṛṅgasandēśa*, Trivandrum Sanskrit Series 128, p. 17.

5. vide the writer's article 'The *Anuṣṭhānasamuccaya* of Nārāyaṇa' in the *Journal of the Travancore University Oriental Manuscripts Library*, Vol. V, No. 2.

6. vide the Introduction to *Prakriyāsaraṇa* referred to in footnote 1 above.

7. Ms. No. 10974 B.



*Vyāghrapurī* etc.), the river Kāveri, Kaṇṭhamāṇikya,<sup>8</sup> Madhyārjuna (Tiruvīdamarudur), Kumbhakoṇa, Sṛīraṅga, Koṅkaṇa<sup>9</sup> (identified with Salem-Coimbatore), the Sahya mountains, Palghat, the river Nilā (Bhāratappuzha), Maṅgala (Kiḷikkuriśśimaṅgalam), Viśvācala (Tiruvilvāmala), Vṛṣa-pura (Trichur), Iṣṭakroḍa (Tirumuttakkōḍu), Ambāśaila (Malamakkāvu), Amlāśaila (Puḷḷikkallu) and Tirunāvāy. The work is poetry of a fairly high order and it contains many details relating to the social life and political administration in many of the places mentioned, and therefore it is of some importance to the student of history as well. The author had probably gone on a pilgrimage to Chidambaram and recorded his impressions of the several places he visited through the medium of this *sandēśakāvya*.<sup>10</sup>

The colophon at the end of the *Pūrvabhāga* of the work states the author to be Mātrdatta (इति मातृदत्तविरचिते कामसन्देशे पूर्वभागः समाप्तः) and hence there is no doubt regarding the name of the author. There are also certain references in the work which would enable us to decide the date of the work. Firstly, the work refers to Nilakaṇṭha who appears to be saint Bodhāyana himself reborn to re-establish *dharma* in the world Cf.

यस्योदीच्यां दिशि निवसति क्षमासुरो नीलकण्ठो

लोके कालक्षपितयजने धर्मतत्त्वे प्रलीने ।

स्मृत्वा साक्षात् स्वविधिनियमध्वंसविध्वस्तधैर्यो

धर्मस्थित्यै पुनरजनि बौधायनो यत्स्वरूपः ॥ (I. 64)

This Nilakaṇṭha can be identified with the celebrated Taikkāṭṭu Yogiyaṛ, who belonged to the family of the Taikkāṭṭu

8. This is Kaṇḍaramāṇikkam of Nallākavi, Dharmarājādhvarin and others.

9. Obviously for the name Koṅgu-nāḍu.

10. There are several instances of Kerala scholars having visited the Tamil country. The *Subhagasandēśa* of Nārāyaṇa, the *Harṁsasandēśa* of Pūrṇasarasvatī etc., show that their authors were very familiar with the Tamil country. According to tradition Nārāyaṇa Bhaṭṭatiri learnt the Vedas in the Tamil land and in his *Apāṇinīyapramāṇatā* he has referred to his friends Yajñānārāyaṇa Dikṣita and Someśvara Dikṣita of Coḷadeśa.

Vaidikans, one of the six important priestly families in Kerala, and who is the author of *Smārtapṛāyaścitta*, *Śrautapṛāyaścitta*, *Taikkāṭṭubhāṣā* etc<sup>11</sup>. This Nilakaṇṭha became a *samnyāsin* in 1513 as indicated by the Kali chronogram आसीत् कर्मदक्षोऽयम् (168517).

Secondly, it speaks of two greedy kings Vira and Acyuta ruling respectively the countries to the south and north of the river Kāverī in the Coḷadeśa. Cf:

यद्भागार्धे वसति नृपतिर्दक्षिणे वीरनामा

यस्मिन् हेमान्यनिशमखिलान्यात्मसात्कर्तुकामे ।

मेरुः स्वीयक्षयभयमतिर्भृच्छिलामात्रगात्रे

गोत्रव्यूहे हसति सकले जायते दुःखदुःखी ॥

अन्यः कश्चित् प्रभवति महत्युत्तरार्धे यदीये

यो वा नाम्ना भवति न गुणैरच्युतः क्षोणिपालः ।

यं वा दृष्ट्वा कुसृतिनिपुणं द्रौणिदुर्योधनाद्याः

स्वीयापायव्यसनममितं दुस्त्यजं सन्त्यजन्ति ॥ (I. 34, 35)

This Vira can be identified with King Virappa Nāyak of Madura (1572-1595), who seems to have some sort of control over certain places in Coḷadeśa, for the chronicles speak of his improvements in the Trichinopoly fort, the construction of a fort at Aruppukkoṭṭai and the building of the walls of defence round the Chidambaram temple.<sup>12</sup> Acyuta is obviously Acyutappa Nāyak of Tanjore (1560-1600)<sup>13</sup>.

Thirdly the work refers to a king Rāma Varma (of Cochin) who built a palace a little to the north of Trichur. Cf.

काचित् सौम्यां दिशि पुनरसौ राजधानी समिन्धे

सृष्टा राज्ञा प्रथितयशसा रामवर्माभिधेन ।

रामे स्वर्गं गतवति चिरादाकुला सत्ययोध्या

यद्रूपोत्था शमयति शुचं तेन वैधव्यजातम् ॥ (I. 57)

11. For an account of Nilakaṇṭha Yogyār, vide Vatakkumkur Rajaraja Varma, *Keralīyasamskṛtasūhṛityacaritram*, Vol. II, pp. 668-680.

12. vide R. Satyanatha Iyer, *History of the Nayaks of Madura*, p. 81.

13. vide V. Vriddhagirisan, *The Nayaks of Tanjore*, p. 39.

Though the written histories of Cochin do not seem to record the construction of a palace near Trichur by any Rāma Varma, it is possible that this king is Keśava Rāma Varma (1565-1601), the most celebrated king of Cochin during the Portuguese period, who, after a glorious reign, went on pilgrimage to Banaras and died there.

Taking these facts into consideration we can assign the composition of the work to about 1575. This date coupled with the fact that the destination of the messenger is Tirunāvāy, enables us to attribute the authorship of the work to our Mātrdatta.

Mahakavi Ulloor, however, summarily dismisses the possibility of this Mātrdatta's authorship of *Kāmasandēśa* without taking into consideration the facts noticed above and on the ground that he was not known as a poet.<sup>14</sup> Probably he means that neither Nārāyaṇa Bhaṭṭa nor Vāsudeva speaks of him as a poet. But this is not sufficient reason for saying that this is not his work. Both these speak of him as a great scholar because he was better known for his scholarship than for his poetry. It may be noted that when speaking of Acyuta Piṣāraṭi, Vāsudeva mentions only his proficiency in astronomy, though we know from the statements of Bhaṭṭatiri that he was also equally proficient in Grammar, Poetics and Medicine.<sup>15</sup> And Bhaṭṭatiri does not refer to his father as a poet in the śloka where he speaks of his gurus<sup>16</sup> because his main idea there is only to enumerate the subjects he studied under each of them and not the subjects which they themselves had mastered. So the argument of Mahakavi Ulloor does not have any basis.

The other work *Sarvamatasiddhāntasāra* deals with the principal tenets of the main systems of Indian philosophy, Vedic and non-Vedic, in some 125 verses in diverse metres.

14. *vide Sāhityaṇiṣat Traimāsikam*, Vol. X, p. 381.

15. *vide* the writer's paper 'Acyuta Piṣāraṭi; His Date and Works' in the *Journal of Oriental Research*, Madras, Vol. XXII.

16. *vide* the end of the *Pūrvabhāga* of the *Prakriyāsarasva*:

मीमांसादि स्वतातान्निगममविकलं माधवाचार्यवर्यात्

तर्कं दामोदरार्यादपि पदपदवीमन्युताख्याद् बुधेन्द्रात् ।

तेषां कारुण्ययोगात् किमपि च कवितामाप्नवं कर्म मे तद्

भूयात् कृष्णार्पणं मे भवतु च सततं धीरपादेः कथायाम् ॥

Only a single manuscript of it is known and it is in the Manuscripts Library, of the University of Kerala.<sup>17</sup> The work begins with the following verses:

बन्नीमश्चित्तबन्धं कलभवरमुखं धाम पाटीरवाटी-  
 क्षेत्रे वास्तव्यमेतत्त्रिभुवनजननत्राणसंहारदक्षम् ।  
 शशन्निश्रेयसाय स्मृतनिजचरणाम्भोजनिशेषलोक-  
 श्रेयस्याकल्पवृक्षं प्रकटितकरुणाकन्दलश्रीकटाक्षम् ॥  
 चतुर्दोष्णे कोष्णस्तनभररमालिङ्गनसुख-  
 प्रहृष्यद्गोम्णेऽस्मै त्रिभुवनपरित्राणपटुने ।  
 पटीरारामं नः स्फुटमनुजिघृक्ष्याधिवसते  
 नमस्कुर्मो धाम्ने प्रसृमरमहःकौस्तुभयुजे ॥  
 विश्वोत्पत्त्यादिहेतुर्नलिनदरगदाचक्रजाज्ज्वल्यमान-  
 श्रीमद्वाहाचतुष्कं बहलघनघनश्यामलं कोमलं नः ।  
 साक्षाद्ब्रह्माद्वितीयं तदिदमुपनिषद्वेद्यमानन्दरूपं  
 धामैव्येधीति मुक्त्यै झटिति मलयजारामवास्तव्यमस्तु ॥  
 कस्मैचिद्विश्वसर्गस्थितिविलयविधिक्रीडनोद्यन्महिम्ने  
 श्रीनावाक्षेत्रधाम्ने महितनवयतीन्द्रार्च्यमानाय धाम्ने ।  
 कुर्वे गोविन्दनाम्ने गलघृतवनमालाख्यदाम्ने नमोऽस्मै  
 ध्वस्तस्मर्त्राधिभूम्ने प्रणतसुरशिरोरत्नदीप्ताङ्घ्रिसीम्ने ॥  
 ब्राह्मण्ये पुरुपूर्वपुण्यविभवैर्विन्ने हितेहाक्षमे  
 कर्तव्याष्टगुणा मतिः श्रुतितदर्थज्ञानरागोज्ज्वला ।  
 मीमांसासरणिप्रवेशपटिमा चास्मिन् समस्मिन् सति  
 त्वत्यक्तावसरः सदाभ्यसिसिषेद् विद्वान् न यः स्वात्महा ॥  
 धर्मस्थापकयुक्तिलजमयोल्लोवावलीदुस्तर-  
 श्रीकौमारिलतन्त्रसागरतरीसत्प्रज्ञ सर्वज्ञ भो ।  
 अन्तर्वाणिशिरोमणे क्षणमपि क्षोणीसुरेन्द्राञ्जसा  
 श्रुश्रूषे भवतोऽत्र तत्रभवतः सिद्धान्तसारानहम् ॥  
 इति प्रार्थ्य गुरोः श्रुत्वा तान् पदैः संक्षिपन् क्रमात् ।  
 अवैदिकान् निरस्यासि वैदिकान् स्थापयामि च ॥

17. Ms. No. 1028 G. No name is given to the work in the Ms., but based on its contents the above name has been given to it

The first four of these *śloka*s are invocations on the deities Gaṇapati and Viṣṇu at Candanakkāvu and on the deity at Tirunāvāy. The 18th verse reads;

मतं लोकायतस्यैवमुपन्यस्य निराकृतम् ।

मातृदत्तेनार्हतस्याथोपन्यस्य निरस्यते ॥

and this shows that the author is Māṭṛdatta. At the close of the Ms. we get the verse,

कोलम्बे नागहुतमुग्धीनेन्द्रश्रिकृते समे ।

स्वक्षेत्रं संसरत्यर्के सम्यगालेखितन्त्रिदम् ॥

and the supplementary statement 'संसरत्यर्के सम्यक्' कलि: i.e., the expression 'संसरत्यर्के सम्यक्' (Kali days 1711277) gives the date of composition of the work in the *Kaṭapayādi* notation. This date works out to 1585 A. D. The work concludes with the account of *Pūrvamīmāṃsā*. When we consider these facts and Nārāyaṇa Bhaṭṭa's description of his father as भट्टतन्त्राद्यखिलमतपटुः we are led to the conclusion that the author of the work is Melpuṭṭūr Māṭṛdatta.

But one fact deserves special notice. There is an unpublished work of Melpuṭṭūr Nārāyaṇa Bhaṭṭatīri by name *Āśvalāyanagrhyakriyākrama*<sup>18</sup> and in its beginning are seen three of the invocatory verses in our work, namely those beginning with the words वज्रीम, चतुर्दोष्णे, and कस्मैचित् । This common feature between the *Āśvalāyanagrhyakriyākrama* and *Sarvamatasiddhāntasāra* seems to indicate that the latter is a joint work by Māṭṛdatta and his son Nārāyaṇa, the ideas being the father's and the language the son's. If so, the śloka धर्मस्थापक etc., is addressed by Nārāyaṇa Bhaṭṭa to Māṭṛdatta. The nature of the epithets applied to the guru in this verse would well justify this assumption.



## A RĀMAYANA PANEL AT CONJEEVARAM

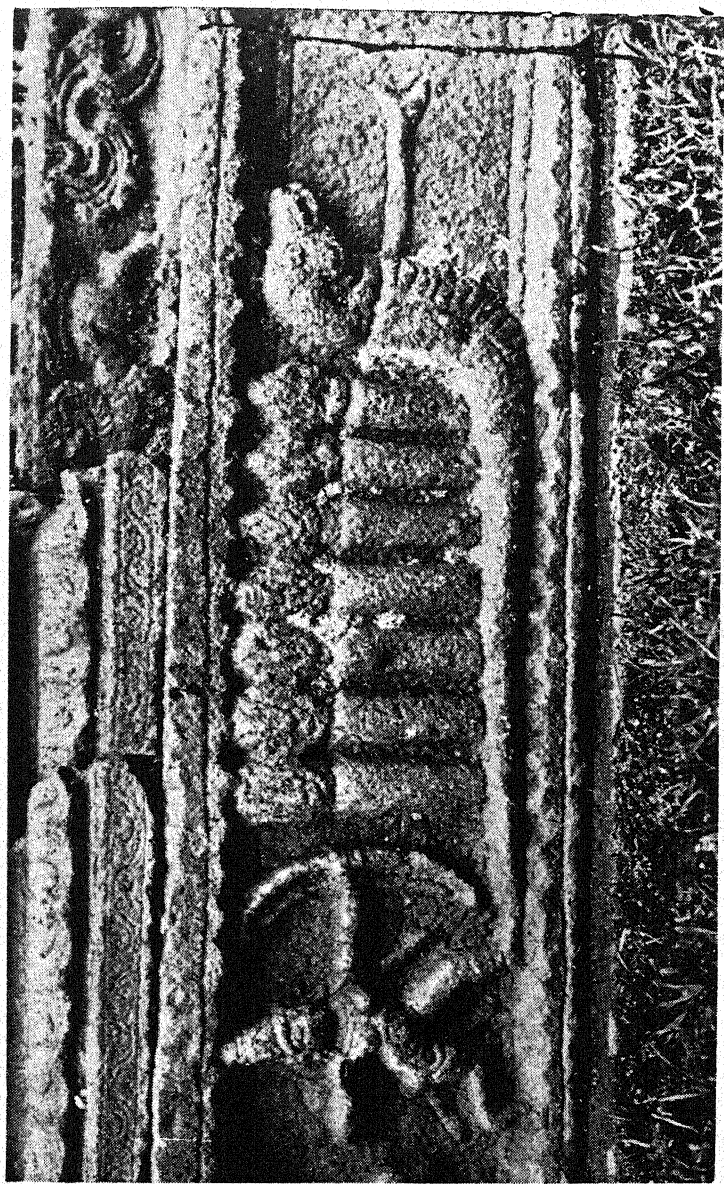
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On the western base of the *Kalyāṇamaṇṭapa* in the Varadarājasvāmi temple in Little Conjeevaram in the Chingleput District there is a panel of friezes depicting an interesting scene from the *Rāmāyaṇa*. At the extreme left of the panel is seen a figure, holding a drawn bow in his left hand and having his right hand held in position for discharging an arrow through the bow. He has a *Kirīṭa makuṭa* on his head. From his right shoulder hangs something, which is probably a quiver. He has a garland round his neck. His posture shows vigorous action namely discharging his arrow forcefully. He is pressing with his left foot the tail of a serpent which is lying straight on the ground and has its single hood raised. Over the serpent are seen seven trees which have been pierced by the arrow discharged by the figure on the left. The arrow itself, or more probably a good part of it, is seen in the extreme right. It seems as though that it had pierced all the seven trees as also passed through the neck of the raised hood of the serpent.

The question as to what this panel actually portrays is interesting. Similar panels are seen in the Hazāra Rāmasvāmi temple at Hampi, the Narasimha temple at Ahobalam and the Hoysalesvara temple at Halebid. Obviously they represent a scene in the *Rāmāyaṇa*, namely the story of Rāma piercing the seven *sāla* trees with one arrow at the suggestion of Sugrīva to prove that he was capable of killing Vāli of whom he (Sugrīva) was very much afraid. At the suggestion of Sugrīva Rāma had kicked the dried carcass of the Rākṣasa Dundhubi, but Sugrīva thought that since the dried carcass was not heavy, Rāma was able to kick it easily; and hence he asked him to pierce with an arrow a *sāla* tree that had grown there in one attempt and Rāma did so with great ease. Vālmiki describes this episode as follows:



Rāmāyaṇa Panel from the Varadarājasvāmi Temple, Conjeevaram



लक्ष्मणस्याग्रतो रामं पतन्तमिव भास्करम् ।  
 हरीणामग्रतो वीरमिदं वचनमब्रवीत् ॥  
 आर्द्रः समांसः प्रत्यग्रः क्षिप्तः कायः पुरा सखे ॥  
 लघुः सम्प्रति निर्मासस्तृणभूतश्च राघव ॥  
 परिश्रान्तेन मत्तेन भ्रात्रा मे वालिना तदा ।  
 क्षिप्तमेवं प्रहर्षेण भवता रघुनन्दन ॥  
 नात्र शक्यं बलं ज्ञातुं तव वा तस्य बाधिकम् ।  
 आर्द्रं शुष्कमिति ह्येतत् सुमहद्राघवान्तरम् ॥  
 स एव संशयस्तात तव तस्य च यद्वले ॥  
 सालमेकं तु निर्भिन्धा भवेद्यत्किर्बलाबले ॥  
 कृत्वेदं कार्मुकं सज्यं हस्तिहस्तमिवाततम् ॥  
 आकर्णपूर्णमायम्य विसृजस्व महाशरम् ॥  
 इमं हि सालं प्रहितस्त्वया शरो न संशयोऽत्रास्ति विदारयिष्यति ॥  
 अलं विमर्शेन मम प्रियं ध्रुवं कुरुष्व राजात्मज शापितो मया ॥  
 यथा हि तेजस्तु वरः सदा रविर्यथा हि शैलो हिमवान् महाद्रिषु ॥  
 यथा चतुष्पात्सु च केसरी वरस्तथा नराणामसि विक्रमे वरः ॥  
 एतच्च वचनं श्रुत्वा मुग्रीवेण सुभाषितम् ॥  
 प्रत्ययार्थं महातेजा रामो जग्राह कार्मुकम् ॥  
 स गृहीत्वा धनुर्वोरं शरमेकं च मानदः ॥  
 सालमुद्दिश्य चिक्षेप ज्यास्वनैः पूरयन् दिशः ॥  
 स विसृष्टो बलवता बाणः स्वर्णपरिष्कृतः ॥  
 भित्त्वा सालान् गिरिप्रस्थे सप्त भूमिं विवेश ह ॥  
 प्रविष्टश्च मुहूर्तेन धरां भित्त्वा महाजवः ॥  
 निष्पत्य च पुनस्तूर्णं स्वतूर्णीं प्रविवेश ह ॥  
 तान् दृष्ट्वा सप्त निर्भिन्नान् सालान् वानरपुङ्गवः ॥  
 रामस्य शरवेगेन विस्मयं परमं गतः ॥  
 स मूर्ध्ना न्यपतद्भूमौ प्रलम्बीकृतभूषणः ॥  
 सुग्रीवः परमग्रीतो राघवाय कृताञ्जलिः ॥

IV. xi. 86-93, xii. 1-6.

Sugrīva said: "Oh Rāghava! It is not possible here to judge the strength of both of you, since there is a great

difference between wet and dried up things. That is the only doubt in the prowess of yourself and himself (Vāli) which can only be judged if you pierce through a *sāla* tree. Just discharge your arrow by bending the bow like unto the trunk of an elephant, stretching it up to your ear.

“Oh! son of a King! What is the good of more discussion? The arrow discharged from your bow will surely pierce through the *sāla*. There is no doubt about it; do what you think best for me. Like the sun, foremost among the bright objects, like the Himālayas amongst the great mountains, like the lion among the quadrupeds you are the foremost among men in prowess.

“Having listened to the well spoken word of Sugrīva the glorious Rāma took his bow to inspire confidence in Sugrīva. Taking his bow and a dreadful arrow he discharged it aiming at the *sāla* tree resounding in all the quarters with the twang of his bowstring. The discharged arrow which was perfected by gold pierced through seven *sāla* trees and thundering through the rocks it entered the earth. Having entered the earth with great force it cut it and appearing again swiftly came back to the quiver. Seeing the seven *sāla* trees cut by Rāma the lord of monkeys was greatly astounded at the mighty force of Rāma’s arrow. Greatly pleased Sugrīva fell before Rāma prostrate with folded hands on the ground with his ornaments hanging down.”

This graphic description of Vālmīki does not, however, contain any reference to the serpent seen in the panel as bearing the weight of the seven trees. In fact the *Rāmāyaṇa* of Vālmīki does not mention even indirectly a serpent as having any connection with the episode. Nor does the *Rāmāyaṇa* of Kamban mention the serpent. It simply says that the roots of the trees went so far down as to reach the *Śeṣaloka*. Thus it is not known wherefrom the sculptor who was responsible for carving the panel got the idea of connecting a serpent with this episode.

The Ānanda Rāmāyaṇa contains the following account of the incident:

चक्राकारान् सप्त तालान् दृष्ट्वा देहे ब्रूहेः प्रभुः ॥

स्वीयाङ्गुष्ठेन सौमित्रेः पदं किञ्चिद्विमर्षं च ।

ऋजुं कृत्वा पन्नगं तं शेषशिनेन स्थितं भुवि ॥



सुग्रीवप्रत्ययार्थं हि सप्त तालान् बिभेद सः ।

गुहायामेकदा तालफलानि स्थापितानि हि ॥

वालिना सप्त नीतानि केन सर्पं ददर्श सः ।

तं शपत्वयि वृक्षाश्च भविष्यन्तीति वानरः ॥

सर्पोऽप्याहाथ तान् छेत्ता यस्ते हन्ता न संशयः ।

VIII. 35-39.

“The Lord (Rāma) seeing the seven *tāla* trees grown on the body of a snake in the form of a circle and making straight the snake who was representing Śeṣa (Ādiśeṣa) serpent on the earth, pressed with his foot Lakṣmaṇa (another *avatāra* of the serpent Ādiśeṣa) and pierced through the seven *tāla* trees in order to create confidence in the mind of Sugrīva. Once Vāli had placed seven *tāla* fruits in the cave. They were stolen by some unknown person. When Vāli came there he did not find the fruits. Finding, however, a serpent in the cave he cursed him saying that trees would grow on his body. The serpent retorted that he who would cut the trees would undoubtedly be also his (Vāli's) destroyer.”

The *Hanuman Mahānāṭaka* contains the following reference to the serpent in this episode:

श्रुत्वा वाली तदनु महतीं रावस्य प्रतिज्ञां

तालान् सप्त प्रकृतिकुटिलान् प्रेरयामास योद्धुम् ।

सौमित्रिस्तानकृत सरलान् शेषपृष्ठस्थमूलान्

भारेणाङ्घ्रेरथ रघुपतिः सन्दधे दिव्यमस्त्रम् ॥

V. 44.

“Then Vālin hearing of the great bow of Rāma sent seven *tāla* trees (Asuras born as trees) to fight against Rāma. Lakṣmaṇa seeing them in a curve and rooted on the back of Śeṣa (Ādiśeṣa) made them straight by pressing his feet on him (Śeṣa). Rāmā then took up the heavenly arrow and fixed it to the bow.”

In this account Lakṣmaṇa is said to have pressed his feet on the serpent. But the relief represents Rāma who shot the arrow as pressing the tail of the serpent.

There is a legendary account still current of Ādiśeṣa's experience after the *amṛta-mathana* by the Devas and the Asuras. After the churning of the ocean was over, Śeṣa who

served as the churning rope in the *mathana* wanted rest and so was asked to retire to a quiet place and take rest till his help was once again required. Śeṣa retired to Kīṣkindhā and was taking rest. Thousands of years passed, sand and earth gathered and formed a small mound over his body which was lying in a zigzag way. Seven trees also grew over the mound, not in a row, but in two rows of three and four trees. The tail however had not become covered by sand and earth. Rāma came to Kīṣkindhā along with Lakṣmana in search of Sītā, sought the help of Sugrīva in his search, and promised to restore him his kingdom after killing Vāli. The Vānara chief who could not believe that Rāma would be able to do so asked him to show his strength by piercing with one arrow all the seven trees which were in two rows. Rāma promised to do so and came round and round the *sāla* trees in his anxiety to find a way by which he could pierce all the trees with one arrow. He found that at the end of one of the rows of trees the tail of a serpent was quivering, while the rest of its body was invisible. So he pressed it with one of his feet. Immediately the serpent (Śeṣa) thinking that his services were required for some important thing began to move. So the trees which had grown over his body, came in a straight line. Rāma who thought that that was the opportune time to shoot his arrow and pierce all the trees, did so in a moment. Sugrīva pleased with what Rāma had done became confident of his capacity to kill Vāli, made friends with him and promised to restore Sītā to him. This legend is contained in a recent Kannaḍa work in prose called the *Rāmāyaṇa Kaṇṭamṛtam*, with however one additional detail. The work is based probably on many current legends relating to *Rāmāyaṇa*. According to it, when Rāma pierced through the seven trees, they were uprooted. Immediately there appeared from the roots a big serpent which was really an Asura. Rāma killed him also.

The relief in the panel is apparently a sculptural representation of this interesting version of the episode in the *Rāmāyaṇa*.

The *Kalyāṇa maṇḍapa* in the Varadarājasvāmī temple was constructed in the Vijayanagar period, most probably during the days of Kṛṣṇadēva Rāya (A.D. 1509-1529) or Acyuta-dēva Mahārāya (A. D. 1529-1542). Therefore the panel must also have been made during that period. The story must

have been popular then as may be seen from the fact that the same scene is sculptured in the temple of Hazāri Rāmasvāmi at Hampi and the Narasimha temple at Ahobalam, which were constructed during the first half of the sixteenth century.

The source for the episode portrayed in the panel is, however, not clearly known. Probably it is the same as the one on which the account contained in the Kannaḍa work, the *Rāmāyaṇa Kaṇṭāmṛtam*, is based. It may probably be dated to an earlier period because a similar panel is found in the Hoysaleśvara temple of Halibed constructed during the period of Hoysala kings. Is it possible to trace the beginnings of the story to the eleventh or twelfth century in the Karnāṭaka-Āndhra regions? That would be an interesting study.

# ŚREDHĪKṢETRAS OR DIAGRAMMATICAL REPRESENTATIONS OF MATHEMATICAL SERIES

By

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In Greece diagrammatic representation of series was not unknown. The Greeks had triangular numbers, square numbers and polygonal numbers, which only means that these numbers can be represented diagrammatically as  $\Delta$ s, squares and other polygons and these figurate numbers are the sums of particular arithmetically progressive series. But in India there was developed a different variety of diagrammatic representation of series, primarily intended to aid in their summation. These representations go by the name of *Średhī-kṣetras*, figures of series. Mention and examples of *Średhī-kṣetras* are of late occurrence in the history of Indian mathematics. But it is quite likely that the conception and use of such diagrams is quite old.

For, in the *Tantrabhāṣya*, a commentary on the *Āryabhaṭīya* written by Bhāskara I (early 7th century) we get a division of mathematics into two main classes, viz., *Rāśiganita* (Mathematics of numbers) and *Kṣetraganita* (Mathematics of figures).

करणीगणितं द्विप्रकारम्—राशिगणितं, क्षेत्रगणितम् । अनुपात-कुट्टाकारादयो गणितविशेषाः राशिगणे(णिते?)ऽभिहिताः, श्रेढीच्छायादयो क्षेत्रगणिते<sup>1</sup> ।

Here it is noteworthy that *Średhī* or series is included under *Kṣetraganita* or geometry. Does this mean that series originally formed part of geometry or the mathematics of figures? Āryabhaṭa I (5th century A. D.) uses the terms *Citighana*, *Vargacitighana* and *Ghanacitighana* for the sum of triangular numbers, the sum of the squares of the natural numbers and the sum of the cubes of the natural numbers respectively. (*Citi* means a pile and *ghana* means cubic contents). These terms may be explained only if we assume

1. Transcript of *Bhāskara-kṛīam Āryabhaṭīya-bhāṣyam*, R. 14850, Govt. Ori. Mss. Library, Madras, p. 55.

that Āryabhaṭa studied these series in relation to piles. And this is not improbable, since mathematics first developed in India in connection with the construction of *vedis* (altars) and slanting pile-like *vedis* (e.g., the *samūhya*, *paricayya*) are included among these.

Yet, except for this hint, we do not find attempts at the diagrammatical representation of *Śreḍhīs* in the earlier mathematical works, the *Āryabhaṭīya*, the *Brahmasphuṭa-siddhānta*, the *Bakhshali Manuscript*, Śrīdhara's *Trīśatikā*, Mahāvīra's *Gaṇitā-sāra-saṅgraha* or Bhāskara II's *Līlāvati*. Mahāvīra's treatment of *Śreḍhīs* alone confronts us with an unusual feature, namely series with fractional number of terms. His treatment of series is not confined to one portion of the work but is distributed between *Parikarma*, *Bhinnaparikarma* and *Miśravvyavahāra* (arithmetical operations with whole numbers, arithmetical operations with fractions and miscellaneous problems). And under *Bhinna-parikarma* are given *Bhinna-saṅkalita* and *Bhinna-vyavakalita* (i.e., summation of fractional series) in which all the elements of the Arithmetical progression (*AP*), the first term, the common difference (*CD*) and the number of terms are fractional. Prof. M. Rangacharya who edited the *Gaṇitā-sāra-saṅgraha* with a very useful translation and notes, remarks in a footnote on p. 41, that the intention of the author in giving series with fractional number of terms seems to be to show that the rule holds good everywhere, though series with fractional number of terms cannot actually be formed. That this suggestion will not explain the peculiarity fully, is evident from the fact that Mahāvīra carefully avoids giving fractional periods to his geometrically progressive series given in the chapter on fractions.

Amongst the known works on Indian Mathematics, only the *Bakhshali Manuscript*<sup>2</sup> and Nārāyaṇa Paṇḍita's *Gaṇitakaumudī* (1356 A.D.) deal with series as elaborately as the *Gaṇitā-sāra-saṅgraha*. The former seems to be familiar with *AP*-s with fractional periods not as a mere mathematical possibility but as occurring in the working out of practical problems. Thus *folio 5 recto* obviously deals with the problem of two persons travelling with unequal speeds and unequal

2. It is very difficult to date this work even approximately. Hoernle and Dr. B. B. Datta believe it to be earlier than the 4th cent. A. D., while G. R. Kaye would like to make it much later.



daily increases in the speed meeting on the way, the time elapsed before meeting being required to be found. This number of days works out to be a fraction, *viz.*,  $\frac{1}{3}$ .

In the *Ganita-kaumudī*<sup>3</sup>, series with fractional number of terms occur in connection with *Śreḍhikṣetras* only. The *Śreḍhikṣetras* of Nārāyaṇa Paṇḍita are different from the ones met with in the super-commentaries of the *Āryabhaṭīya* and the *Līlāvati* of the later centuries. His description of *Śreḍhikṣetras* runs:

आदिश्चयदलहीनो वदनं पदचयवधः स्वदनो भूः ।

गच्छो लम्बो गणितं श्रेढीगणितेन तुल्यं स्यात् ॥

अवलम्बखण्डगुणितश्चयः स्ववदनेन संयुतस्तद्भूः ।

ऋणगे वदने तु मिथो भुजो समाक्रम्य वर्धते ॥

अधरोत्तरे भवेतां त्र्यस्त्रे भूवदनभूमिके स्वर्णे ।

विवदनकुहने कुमुखे लम्बम्रौ त्र्यस्त्रयोर्लम्बौ ॥

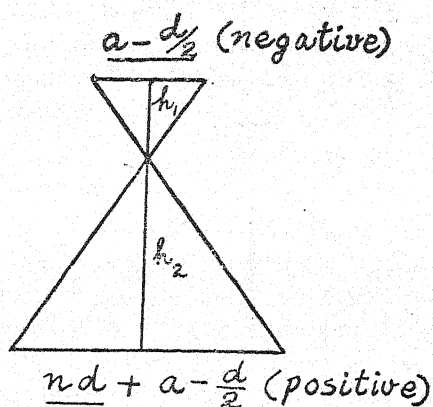
तद्गणितयोश्च विवरं श्रेढीगणितेन वा तुल्यम् ।

“The first term (of the series) diminished by half the *CD* is the face, the product of the period and the *CD* increased by the face is the base; the period is the altitude and the area is the sum of the series. The fraction of the altitude multiplied by the *CD* and combined with its own face is the base (of any segment of the trapezium). If the face is negative the two flanks will cross each other and grow.

“(Then) there will be two triangles one positive and one negative with the base and the face as the bases. The base and the face multiplied by the altitude and divided by the base minus the face are the respective altitudes of the triangles. The difference of their areas will be equal to the sum of the series.”

The first verse represents an *AP* as a trapezium with altitude equal to the period of the *AP*. But instead of making the face (or the smaller paralld side) equal the first term of the series,  $(a - \frac{d}{2})$  is made the face and  $(nd + a - \frac{d}{2})$  the base.

3. *Ganita-kaumudī*, edited by Pandit Padmakara Dvivedi, Benares, 1942, Part II, pp. 85 and 86.



Thus it is possible to have the face negative even when the first term of the *AP* is not negative. The second verse gives the method for calculating the base at any intermediate position on the altitude, i.e., when the altitude is any fraction of the whole altitude. Since this fraction need

not always be a whole number when expressed in terms of the period  $n$ , summation of series with fractional number of terms becomes natural. The second half of the second verse and the third verse give us a picture of the *Sredhiksetra* when  $(a - \frac{d}{2})$ , i.e., the face turns out negative, and tell us how to calculate the altitudes of the two triangles making up the whole *Sredhiksetra*. The formula given is:

$$h_1 = \frac{\text{face}}{\text{base} - \text{face}} \times \text{whole altitude}$$

$$\text{and } h_2 = \frac{\text{base}}{\text{base} - \text{face}} \times \text{whole altitude}$$

(when the two  $\Delta$ s are considered as similar  $\Delta$ s the expressions for  $h_1$  and  $h_2$  will be

$$h_1 = \frac{\text{face}}{\text{base} + \text{face}} (h_1 + h_2)$$

$$\text{and } h_2 = \frac{\text{base}}{\text{base} + \text{face}} (h_1 + h_2)$$

But we have to remember that the face is a negative quantity here and that is why Nārāyaṇa makes the base minus the face the denominator.

The difference of the areas of the two  $\Delta$ s will be the sum of the *AP*.

As illustrations, Nārāyaṇa gives a number of *AP*-s with drawings of their *Sredhiksetras* and calculations of the elements of these figures. One of these has the first term,  $(a = \frac{1}{2})$ , the *CD* ( $d = 3$ ) and the period,  $(n = 3\frac{1}{2})^4$ . Here the

face of the *Średhikṣetra* is  $(\frac{1}{2} - \frac{3}{2} = -1)$ . Hence the figure has the shape of two inverted  $\triangle$ s joined at their vertices and the altitudes of the two  $\triangle$ s are  $\frac{1}{3}$  and 3 respectively. The next example<sup>5</sup> has  $(a=3)$ ,

$(d=7)$  and  $(n=\frac{1}{7})$ .

The face of the *Średhikṣetra* is here

$(3 - \frac{7}{2} = -\frac{1}{2})$ , the

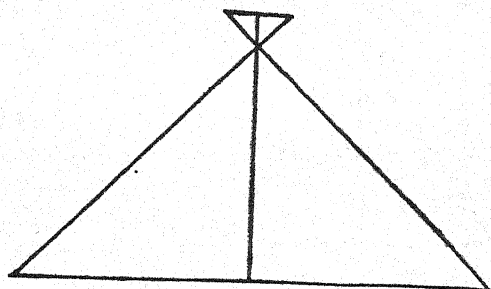
base  $(nd + \text{face}) =$

$(1 - \frac{1}{2} = \frac{1}{2})$  and the

altitudes of the two

$\triangle$ s are  $\frac{1}{14}$  and  $\frac{1}{14}$ .

Hence the sum of the *AP* is zero. (The figure is not shown).



An *AP* with  $a=1$ ,  $d=1$  and  $n=5$  is the next example.<sup>6</sup> In this the face of the *Średhikṣetra* is  $\frac{1}{2}$  and the base  $(-\frac{9}{2})$  and therefore the figure is again two inverted  $\triangle$ s. Sum of the *AP*=the difference of the areas of the two  $\triangle$ s, is positive ( $=10$ ). The conception of a series with a negative number representing its period is still stranger and more difficult than of one with fractional period.

The last example illustrates an *AP* with negative period and sum= $0$  ( $a=25$ ,  $d=5$  and  $n=9$ )

The converse process of converting a quadrilateral into an *AP* is detailed in the next two verses.<sup>8</sup> "The base diminished by the face and divided by the altitude is the *CD*; the face combined with half the *CD* is the first term; the altitude is the period and the area is the sum of the *AP*."

"If the face is negative, the 1st term and the *CD* can be obtained, only if the altitude at the centre is equal to the altitudes at the two vertices, not otherwise in a quadrilateral of unequal sides."

The restriction in the second verse seems unnecessary, since, in any case the quadrilateral has to be a trapezium, if it is to be represented as an *AP*. In the example<sup>9</sup> for a quadrilateral with unequal sides the author himself calculates the area as if the quadrilateral is a trapezium.

5. *Ibid*, p. 89, v. 63.

6. *Ibid*, p. 90, v. 64.

7. *Ibid*, p. 90, v. 65.

8. *Ibid*, p. 91, v. 76 & 77.

9. *Ibid*, p. 93

In connection with this converse process too Nārāyaṇa has, it is noteworthy, an example where the area of the trapezium and hence the sum of the  $AP$ , is zero and the figure takes the form of two equal triangles joined with their apexes coinciding, the whole somewhat resembling the wave pattern traced out by an alternating current.

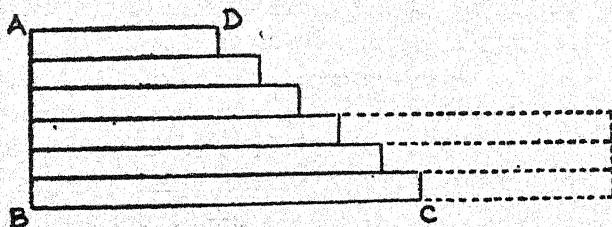
The nature and the use of *Sreḍhikṣetras* after Nārāyaṇa Paṇḍita seem to be altogether different. This use is first met with in Nilakaṇṭha Somayājīn's (A.D. 1465-1545) commentary on the *Āryabhaṭīya* and a commentary called *Kriyākramakarī* on Bhāskara's *Līlāvati* written probably by Śaṅkara Vāriyar, a pupil of Nilakaṇṭha himself.<sup>10</sup> Nilakaṇṭha introduces *Sreḍhikṣetras* to establish the correctness of the summation formulae given by *Āryabhaṭa* under the verse:

इष्टं व्येकं दलितं समूलमुत्तरगुणं समुखमभ्यम् ।

इष्टगुणितमिष्टधनं त्वथवाच्यन्तं पदार्थहतम् ॥

Gaṇitapāda, 19.

Nilakaṇṭha explains how a *Sreḍhikṣetra* is to be constructed. A rectangle is drawn with one side containing as many units as the last term of the series and the other side containing as many units as the period  $n$ . Divide the side  $=n$  into  $n$  equal parts by lines parallel to the other side and the side  $=l$  into  $l$  equal parts similarly. Now the figure is divided into strips containing  $l$  small squares each. In one of the outer-most of these strips keep only as many small squares as there are units in the first term,  $a$ , and wipe off the remainder. In the second strip keep  $a+d$  squares and wipe off the rest. In the third keep  $a+2d$  and so on, till the last row is reached in which no square is to be erased. Now the *Sreḍhikṣetra* is



10. The identification of the author of the *Kriyākramakarī* with Śaṅkara Vāriyar is based on the half verse:

नारायणं जगदनुग्रहजागरूकं श्रीनीलकण्ठमपि सर्वविदं प्रणम्य ।

occurring in the preamble of the *Kriyākramakarī* as also in that of Śaṅkara Vāriyar's commentary on Nilakaṇṭha's *Tantrasaṃgraha*.

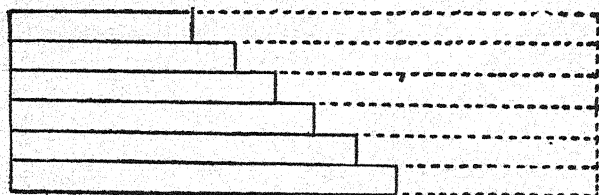
complete and looks like the A B C D in the figure. To get the sum, lift the first strip and join it with the last strip so that their lengths lie along the same line. Now the length of the strip is  $l+a$ . Join the second strip with the  $(n-1)$ th strip. Its length also will be  $l+a$ . In this way join one strip from the upper half to one strip in the lower half and complete the process so as to leave  $\frac{n}{2}$  strips of length  $a+l$ . Then the area of

the rectangle thus formed is  $(a+l) \frac{n}{2}$ . This particular method is applicable only when  $n$  is even. When  $n$  is odd two *Śreḍhikṣetras* can be joined inverted so as to yield a rectangle of sides  $(l+a)$  and  $n$ .

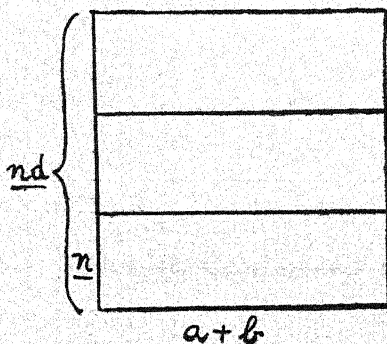
Āryabhaṭa's expression for the period  $n$  of an *AP* is:

$$n = \frac{1}{2} \left\{ \frac{\sqrt{8ds + (d-2a)^2} - 2a}{d} + 1 \right\}$$

where  $d$  is the *CD*,  $s$  the sum and  $a$  the first term of the *AP*. (*Gaṇitaṭpāda*, 20). Nīlakaṇṭha gives a simple and convincing geometrical proof for this with the help of *Śreḍhikṣetras*.



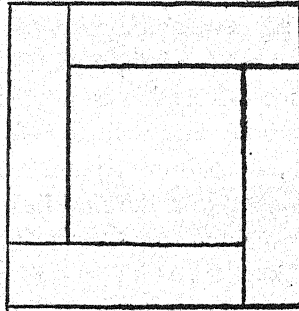
Since the expression contains the term  $8ds$ , take  $8d$  *Śreḍhikṣetras*. Combine pairs of such figures inverted so as to form rectangles of sides  $a+l$  units (known) and  $n$  units (to be found out). There will be  $\frac{s}{2}d$ , i.e.,  $4d$  such rectangles. Join  $d$  of such rectangles together by their known sides so that the



unknown sides lie along the same line as shown in the figure. Thus we get 4 big rectangles of sides  $nd$  and  $(a+l)$ . Now join these 4 equal rectangles as shown in fig. below to form a square with an empty square at its centre. The side of the outer square will be the



sum of the sides of the rectangles formed by combining  $d$  pairs of *Sreḍhikṣetras*, i.e.,  $nd+a+l$ . The side of the hollow square at the centre is the difference of the sides of the rectangles, i.e.,  $(a+l)-nd$ , i.e.,  $2a+(n-1)d-nd$ , i.e.,  $2a-d$ . Hence  $8d$  *Sreḍhikṣetras* together with a square of side  $(2a-d)$  form a square of side  $(nd+a+l)$ , i.e.,  $nd+2a+(n-1)d=2nd+2a-d$



$$\text{i.e., } 2nd+a-d=\sqrt{8DS+(2a-d)^2}$$

$$\text{i.e., } n=\frac{1}{2}\left\{\frac{\sqrt{8DS+(2a-d)^2}-2a}{d}+1\right\}$$

The author of the *Kriyākramakārī* gives the same proof after remarking that the formula as given by Śrīdhara and Parameśvara agree with this while Bhāskara II's expression is

$$\frac{\sqrt{2dS+\left(\frac{d}{2}-a\right)^2}-a+\frac{d}{2}}{2d}$$

The difference is because the former mathematicians arrived at the expression geometrically using  $8d$  *Sreḍhikṣetras*, while for demonstrating Bhāskara's expression,  $2d$  *Sreḍhikṣetras* are used. The method is unsuitable when  $8d$  is an odd number, a fraction or a negative number.

To prove that the sum of the first  $n$  triangular numbers, i.e.,  $n$ th *Ciñghana* is  $\frac{n(n+1)(n+2)}{6}$  or  $\frac{(n+1)^3-(n+1)}{6}$  (Gaṇitapāda, 21) the same tool is used. The sum of the triangular numbers is  $\Sigma S_n$ , i.e.,  $s_1+s_2+\dots+s_n$ , where  $s_n$  is the sum of  $n$  natural numbers, i.e., if we construct *Sreḍhikṣetras* for all the different sums involved, we will have  $n$  such figures all similar but gradually increasing in size. Taking 6 such sets Nīlakaṇṭha shows how a rectangular block of sides  $n$ ,  $(n+1)$  and  $(n+2)$  can be constructed out of these. This means

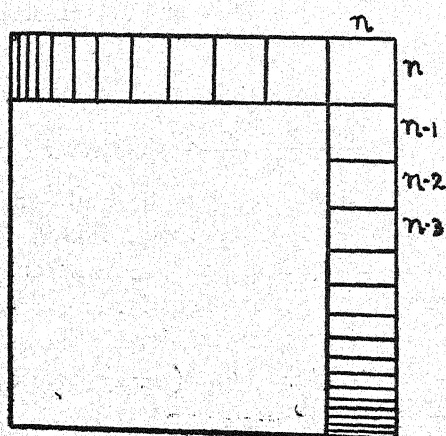
$$6\Sigma S_n = n(n+1)(n+2)$$

$$\text{or } \Sigma S_n = \frac{n(n+1)(n+2)}{6}$$

The conversion of this formula into the alternative form  $\frac{(n+1)^3-(n-1)}{6}$  is also effected without the help of algebra.

by cutting off a lamina 1 unit thick from one end of the above block perpendicular to the longest side  $(n+2)$  and using it to increase the height of the block at one end by one unit. But, since the lamina is only  $(n+1) \times n \times 1$ , a portion 1 unit wide at the other end will fail to acquire the increased height  $n+1$ , i.e., a rod 1 unit square in cross section and  $(n+1)$  units long is wanting to make the block a right cube of side  $(n+1)$ . Hence the volume of the block is  $(n+1)^3 - (n+1) \cdot 1^2$ . Hence, the expression.

The equality  $\sum n^2 = n \frac{(n+1)(2n+1)}{6}$  is also demonstrated similarly by treating  $6 \sum n$  as 6 sets of  $n$  squares of sides 1, 2, — — — — —  $n$ , converting these into 3 sets of  $n$  rectangles of sides 2, 4, — — — — —  $2(n-1)$ ,  $2n$ , and with these 3 sets building up a solid rectangular block of sides  $n$ ,  $(n+1)$  and  $(2n+1)$ . For  $\sum n^3 = \left\{ \frac{n(n+1)}{2} \right\}^2$  a slightly modified method is used. Since  $\frac{n(n+1)}{2}$  is the sum of the natural numbers,  $\left\{ \frac{n(n+1)}{2} \right\}^2$  can be represented as a square block of sides  $\frac{n(n+1)}{2}$  each and thickness one unit. Cut off a



gnomon of width  $n$  units from this block, which is then, in its turn, to be cut into small blocks beginning from the corner. The block at the corner is a square of side  $n$ . The remaining blocks on either side are to have one side decreased by 1 unit progressively, i.e., that side will be res-

pectively  $(n-1)$ ,  $(n-2)$ , ... ..1. Since the side of the original large block is the sum of the natural numbers, the gnomon will be finished by the time the block 1 unit in width is reached on both sides. Now keeping the 1st square block of sides  $n$  apart, we have two sets of  $(n-1)$  rectangular blocks, each one

unit in thickness and  $n$  units in length but the breadths gradually decreasing by one unit from  $(n-1)$  units to 1 unit. The 1st block from the 1st set of width  $(n-1)$  units is joined with the last block of width 1 unit from the second set to get a square of sides  $n$  units. Similarly the 2nd from the 1st set of width  $(n-2)$  units is joined with the last but one in the second set of width 2 units to yield a square of sides  $n$  and so on. Thus  $(n-1)$  square blocks of sides  $n$  units and thickness 1 unit are obtained. Now these  $(n-1)$  blocks are arranged on top of the square at the corner of the gnomon. The thickness or the height of the pile thus formed will be  $n$  units, so that a cube of sides  $n$  results.

By cutting off successive gnomons from the remainder of the original block (the side of the remainder block is  $S_{n-1}$ ) of widths  $(n-1)$ ,  $(n-2)$ .....1, we can similarly build up cubes of sides  $(n-1)$ ,  $(n-2)$ .....1. That is, the set of  $n$  cubes of sides  $n$ ,  $(n-1)$ ,  $(n-2)$ .....1 can be built out of the block of sides  $S_n$ ,  $S_n$  and 1 unit.

$$\begin{aligned} \text{i.e., } \Sigma n^3 &= \frac{n(n+1)}{2} \times \frac{n(n+1)}{2} \times 1. \\ &= \left\{ \frac{n(n+1)}{2} \right\}^2 \end{aligned}$$

The history of this formula and its proof in the West is interesting in this connection.<sup>11</sup> Nicomachus, about A.D. 100, notes that the series of the odd natural numbers yields the cubes of the natural numbers, when its successive terms are grouped together in groups of 1, 2, 3,.....terms, i.e., as 1, (3+5), (7+9+11)..... From this the expression for the sum of the natural cubes can be easily derived. But Nicomachus himself does not give the formula, though it was known to the Roman Agrimensores, who derived all his mathematical knowledge from the Greeks. Al-Karkhi, the Arabian algebraist of the 11th century, who according to Sir Thomas Heath, follows Greek methods as opposed to Indian methods, proves this result with the help of a figure with gnomons in it. Such geometrical algebra is "distinctively Greek", adds Heath. Whether the Arabian mathematician derived his proof from the Greeks, or invented it himself, or was influenced by Indian mathematics, we have to accept the fact that in India there was a school of mathematics with a

11. Thomas Heath, *A History of Greek Mathematics*, I, 108-10.

distinct bias towards geometrical demonstration for establishing mathematical truths—the school of *Āryabhaṭa*.

The demonstrations of the above equalities as given in the *Kriyākramakārī* are substantially the same. Only, after the demonstration for the equality  $\Sigma S_n = \frac{n(n+1)(n+2)}{6}$ ,

i.e., for the *Saṅkalita-saṅkalita*, the commentator says—

गच्छाद्येकोत्तराङ्कानां यावदिच्छं तथाहतेः (?) ।

एकाद्येकोत्तराङ्कानां तावतां हतिसंयुता ॥

तत एकोनिताद् वृत्त्या भवेत् सङ्कलनायुतिः ।

तद्युक्तिः सुगमा न स्यादिति नेह प्रपञ्च्यते ॥

“The product of any number of natural numbers beginning with the period and increasing by one when divided by the product of as many natural numbers beginning with one will be the repeated sum of the natural numbers, the number of repetitions being one less than the number (of factors in the numerator and denominator). The rationale of this will not be easy to understand and so is not detailed here.”

This statement symbolically means  $\Sigma S_n$  (or the second *Saṅkalita*)

$$= \frac{n(n+1)(n+2)}{1 \cdot 2 \cdot 3}$$

$$\frac{n(n+1)(n+2)}{2 \cdot 3} \text{ or the third } Saṅkalita = \frac{n(n+1)(n+2)(n+3)}{1 \cdot 2 \cdot 3 \cdot 4}$$

$$\frac{n(n+1)(n+2)(n+3)}{1 \cdot 2 \cdot 3 \cdot 4} = \frac{n(n+1)(n+2)(n+3)(n+4)}{1 \cdot 2 \cdot 3 \cdot 4 \cdot 5}$$

“ $\frac{n(n+1) \dots (n+r-1)}{1 \cdot 2 \cdot 3 \dots r}$  is the sum of the  $(r-1)$ th

der of triangular numbers. And the commentator implies at a proof by demonstration similar to the ones given above possible for all these equalities. Only he does not choose to give it in his commentary written for “*alpādhiyām*” hita, for he is not very intelligent.<sup>12</sup> How one wishes that the learned commentator had not left out the demonstration in this

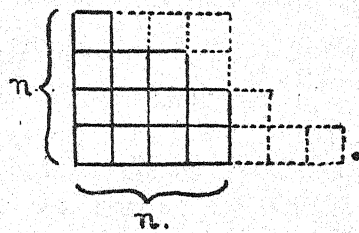
fashion! Already with  $\frac{n(n-1)(n+2)}{1 \cdot 2 \cdot 3}$  the three-dimensional

tube is reached. How will such a demonstration proceed with  $\frac{n(n+1)(n+2)(n+3)}{1 \cdot 2 \cdot 3 \cdot 4}$  etc, unless one were to conceive

spaces with more than three dimensions?

12. Verse 4 of the verses of salutation at the beginning of the *Kriyākramakārī*.

The *Yuktibhāṣa*, an exposition in Malayalam of the *Tantrasaṃgraha* of Nīlakaṇṭha (not very much removed in time from the *Tantrasaṃgraha* itself) gives a geometrical demonstration for the square of any number as the sum of the series 1, 3, 5, ..... to  $n$  terms. The method is slightly different from the gnomon method of the Greeks; in fact it is the method of the *Sreḍhikṣetra*. From the *Sreḍhikṣetra* representing the series of the  $n$  natural odd numbers the portion left in the bottom rows of the figure after the  $n$ th square, is cut off and placed on top of the remainder to complete the square of side  $n$ . The method is one of induction, the result of observation with *Sreḍhikṣetras* of 2, 3, 4 or 5 terms, being generalised.



The difference between the *Sreḍhikṣetra* as conceived by Nārāyaṇa and as conceived by the mathematicians of the Kerala school is quite obvious. With the Kerala mathematicians the *Sreḍhikṣetra* is only a tool for the demonstration of equalities already known (except for the possibility of the demonstration having to deal with multidimensional space). But Nārāyaṇa's treatment is more in the nature of an investigation into the possibilities of geometrical treatment of arithmetical progressions. The result is the ability to conceive *AP*-s with fractional or negative periods and to attach some meaning to such *AP*-s.



# SANSKRIT WORKS OF RAGHUNĀTHA PAṆḌITA MANOHARA

By

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## *The Present Note*

In my main thesis<sup>1</sup>, my stress has throughout been rather on the knotty problems concerned with our author Raghunātha Paṇḍita Manohara (=RPM), his works, etc., and on making my own contribution towards their solution. The non-problematic details, too, of his works have been noticed by me at due stages in my treatment, but generally in a brief or cursory manner. In the present Note, which is a Supplement to my main thesis, it is proposed to do justice to these non-problematic details of RPM's available Sanskrit works, with due additions to my earlier notices thereof but with avoidance of undue repetition to the possible extent.

## *RPM's Six Sanskrit Works*

As already seen<sup>2</sup>, RMP, so far as the published Catalogues of MSS and pertinent later researches warrant, has to his credit six Sanskrit works, viz. (in the reverse order) the *Vṛttasiddhāntamañjarī*, the *Chandoratnāvalī*, the *Kavikaustubha*, the *Vaidyavilāsa*, the *Nāḍijnānavidhi* and the *Cikitsāmañjarī*. Of these, the first two do not invite any further addition or amplification at this stage, as the previously stated<sup>3</sup> private, or any other, MS of the *Vṛttasiddhāntamañjarī* still remains unavailable to the present scholars and the *Chandoratnāvalī* is still known only through the three

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1. "The *Cikitsāmañjarī*, Its Author Raghunātha-Paṇḍita Manohara and His Three Works—Settlement of the Authorship of the *Damayantī-svayamvara* and Three Other Marathi Poems" prefixed as my Editorial Introduction to the *editio princeps* of RPM's *Cikitsāmañjarī* and *Nāḍijnānavidhi*, Scindia Oriental Series No. 4, Ujjain, 1959.

RPM records Śaka 1619 (=1697 A. C.) as the year of composition of three of his Sanskrit works.

2. *Ibid*, Pp. xx ff.

3. *Ibid*, P. xxviii.

citations<sup>4</sup> therefrom traced in Chapter 2 of the *Kavikaustubha*. All that can be uttered in respect of these two works under the extant circumstances, including their utility in my solution of RPM's problems, has already been recorded in my main thesis. Thus the present Note has of necessity to concern itself mainly with the next four works.

### *Kavikaustubha*

We have seen<sup>5</sup> that the *Kavikaustubha* is a work on Sanskrit rhetoric and that a good deal of it still remains in oblivion, what has hitherto been traced of it being only its Chapter 2 containing a treatment of Kāvya Doṣas or Poetical Flaws. Lately, it is learnt, an *editio princeps* of this Chapter 2 of the *Kavikaustubha* has been prepared by N. A. Gore of Bombay on the basis of its previously mentioned Poona MS noticed by P. K. Gode<sup>6</sup> and it has been promised to be published as an issue of the Rājasthāna-Purātana-Granthamālā of the Government Rajasthan Oriental Research Institute, Jaipur. However, as the same is yet to see the light of day, the following study has again to be based mainly on the previously mentioned Ujjain MS<sup>7</sup> of the chapter.

The chapter has no regular benedictory verse, naturally enough, since it is not the opening chapter of the treatise. Both the Poona<sup>8</sup> and the Ujjain MSS start with the benedictory sentence श्रीगणेशाय नमः, but the sentence may have been inserted at this stage even by the scribes of the MSS and not necessarily by the author himself. Still an auspicious word 'atha' initiates the first verse of the chapter as follows:—

अथ काव्यप्रबन्धानां शल्यरूपान् समासतः ।

दोषान् वक्ष्ये क्रमेणैव पूर्वाचार्यैः प्रदर्शितान् ॥ १ ॥

In this verse, RPM proposes to deal with Poetical Flaws as settled by earlier authorities. He defines, rather describes,

4. *Ibid*, Pp. xxvi ff.

5. *Ibid*, Pp. xxiii ff.

6. *Poona Orientalist*, Vol. VII, Nos. 3-4, Pp. 157-164. Vide Footnote 48 of my main thesis (P. xxiv).

7. Accession No. 8192 of the Manuscripts Library of the Scindia Oriental Institute, Ujjain.

8. As seen from the extracts furnished in P. K. Gode's notice referred to in Footnote 6 above.

Poetical Flaws as thorns in poetical compositions. The metaphor herein most probably implies a reference to the rose whose thorns, an inborn part of its body, are conventionally wellknown in Poetry to cause undue hindrance to a sahrdaya in the way of his full enjoyment of that otherwise excellent flower. Evidently RPM regards Poetical Flaws as positive entities and not merely as negations of Guṇas or Poetical Excellences.

RPM's next five verses—

छन्दोभ्रष्टं क्रियाव्यस्तं क्रमहीनमसंमितम् ।

अपार्थं व्यस्तसंबन्धं श्लिष्टागमविरोधि च ॥ २ ॥

यतिभ्रष्टं तथा न्यूनपदं चैकार्थमेव च ।

व्यर्थं रीतिपरिभ्रष्टमवस्थाद्रव्यभेदकम् ॥ ३ ॥

तथा देशकलान्यायकालहेतुविरोधिकम् ।

खण्डिताधिपदे चैव तथा हीनोपमं स्मृतम् ॥ ४ ॥

इति वाक्यात्मका दोषाः पददोषास्ततः क्रमात् ।

स्वसंकेतप्रकृतार्थमप्रसिद्धमलक्षणम् ॥ ५ ॥

अगौरवं श्रुतिकटु पुनरुक्तिरसंमतम् ।

व्याहृतार्थं तथा ग्राम्यं पददोषाः स्मृता यथा ॥ ६ ॥

are allotted to an enumeration of twenty-three Vākya-doṣas or Flaws of sentences and nine Pada-doṣas or Flaws of words. In the remaining bulk of the chapter the author deals individually with each of these thirty-two flaws. He first defines each flaw, next illustrates it with a fresh verse or half-verse of his own composition, and then adds further illustrations therefor from standard works of several celebrated poets and authors<sup>9</sup> along with his own technical comments thereon. The technical comment usually contains RPM's brief prose order or purport of the illustrations and his reasons for finding the particular poetical flaws therein. In a few cases he also cites earlier authorities in support of his findings.

Let us now survey very briefly RPM's treatment of these thirty-two Poetical Flaws.

9. A list of these authors and works is furnished on p. xxv of my main thesis.

## A. The Vākya-Doṣas

१. छन्दोभ्रष्ट<sup>10</sup>

हीनं यद्वृत्तभेदेन छन्दोभ्रष्टं स्मृतं यथा ।

नवजलधरनिभो राजते नन्दनः<sup>11</sup> ॥ ७ ॥

This flaw occurs when a verse is deficient due to a breach or undue change in metre.

The author's half-verse illustration contains the flaw, obviously as its first quarter, which though conforming to the eight-syllable condition of an Anuṣṭubh quarter, lacks, due to uneven quick succession of seven short syllables before the long eighth syllable, the smooth recitability<sup>12</sup> of standard Anuṣṭubh verses and as the second quarter contains only six syllables instead of eight.

RPM's next two illustrations, one from Dhāvuka-Kavi's *Kāvyaśekhara*<sup>13</sup> and the other stated<sup>14</sup> to occur in the *Suśrutasaṁhitā*, along with his comment thereon have already

10. Compare Daṇḍin's flaw Bhinnavṛtta—वर्णानां न्यूनताधिक्ये गुरुलघ्वयथास्थितिः । यत्र तद् भिन्नवृत्तं स्यादेष दोषः सुनिन्दितः ॥—*Kāvyaḍaṇḍī* 3.156 (Lahore, Saṁvat 1990 edition, p. 346).

11. The Ujjain MS has only these two words with six syllables in the last quarter.

12. As shown by me in the Introduction to my critical edition of Devaśaṅkara's *Alaṅkāraṁajjāśā* (Scindia Oriental Series No. 1, Ujjain, 1940), p. xix, Footnote 2, besides the condition of eight-syllabic quarters, this smooth recitability in the manner of standard verses of the metre is the main test of flawlessness of an Anuṣṭubh stanza. Vide also the following lines cited by Durgaprasada Dviveda in his Sanskrit Notes on the *Sāhityadarpaṇa* (NSP edition, 1931, p. 401)—. . . . अनुष्टुप्छन्दसां भेदे कैश्चित् सामान्यलक्षणम् । यदुक्तं पञ्चमं कुर्याल्लघु षष्ठं तथा गुरु ॥ तत्राप्यनियमो ह्यः प्रबन्धे महतामपि । तस्मादन्यभिचारेण श्रव्यतैव गरीयसी ॥ . . . . .

13. This *Kāvyaśekhara* and its author Dhāvuka-Kavi are not recorded in Aufrecht's *Catalogus Catalogorum*. A Dhāvuka is mentioned in the *Kāvyaaprakāśa*, Vṛtti on 1.2 (Poona, 1933, p. 7), as a protege of Emperor Harṣa, but his identity with the present Dhāvuka-Kavi is extremely doubtful.

14. Vide Footnote 12 of my main thesis (p. ix).

been reproduced in my main thesis.<sup>15</sup> In the course of his comment, RPM cites in two instalments from his own *Chandoratnāvalī* the definitions of three metres *Varṇāsthā*, *Upendravajrā* and *Indravarnāsthā* and exposes that the flaw is due to a combination of quarters of *Varṇāsthā* and *Upendravajrā* in the case of the first verse and of *Varṇāsthā*, *Upendravajrā* and *Indravarnāsthā* in the case of the second verse.

RPM's next and last illustration for the flaw along with his *Vṛtti* thereon :

“तथा च माघे—“तपेन वर्षाः शरदा हिमागमः-” इत्यत्र

‘प्रसूनकलतिम्’ इत्यत्र संयोगाद्यगुरुत्वात् जगणे यगणप्राप्तिहेतोश्छन्दोभ्रष्टदोषः ॥  
calls for some critical elucidation.

The illustration, cited only under its *Pratīka*, is from *Māgha's Śiśupālavadha* (1.66). The full verse reads—

तपेन वर्षाः शरदा हिमागमो वसन्तलक्ष्म्या शिशिरः समेत्य च ।

प्रसूनकलतिं दधतः सदर्तवः पुरेऽस्य वास्तव्यकुटुम्बितां ययुः ॥

Here RPM's contention evidently is that since ‘kl’ in ‘*pra-sūnaklptim*’ is a joint syllable, ‘na’ becomes long (*saṃyogādya-guru*), converting the metrical tri-syllabic ‘ja’ group (जो गुरुमध्यगतः) into a ‘ya’ group (आदिलघुर्यः) and thus the verse has its metre infringed. But according to the Pāṇinian system ‘kl’ is a single, and not a joint, syllable, since ! therein is a vowel and not, unlike ‘la’, ‘li’ or ‘lu’, a consonant. As such, RPM's contention would in all likelihood be summarily dismissed by Sanskritists as ill founded. However, RPM is a Paṇḍita of recognition and what he means here deserves to be properly understood and appreciated, even though it may sound somewhat inconsonant with our traditional conventions.

A group of linguistic critics and reformers has contended<sup>16</sup> that since long *r* and !, notwithstanding their being classed among vowels in the Pāṇinian system, are, from the point of

15. Pp. xxvi ff.

16. Patañjali's *Vyākaraṇa - Mahābhāṣya* on the *Māheśvara-Sūtra* “ऋलृक्”, too, presents many arguments, though not wholly approved of by Patañjali, stressing the unsoundness of separate inclusion of ! among vowels.



view of their practical pronunciation in vogue at present, just like consonants and virtually non-different from ri or ru and li or lu respectively. In recent decades, some learned Marathi poets, well-equipped in Sanskrit and traditionally accustomed to treat *r* as a vowel usually, have also treated it as a consonant at some places in their poems and veteran scholars of prosody like M. T. Patwardhan<sup>17</sup> have come forth with their scientific justification for this use of *r* as a consonant in those poems. RPM verily appears to be a precursor in these modern scholars' practical approach to this linguistic or phonetic problem and regards<sup>18</sup> *!* in the citation as a consonant on practical grounds.

२. क्रियाव्यस्त<sup>19</sup>

क्रियाभ्रष्टं तु यद्वाक्यं क्रियाव्यस्तं स्मृतं बुधैः ।

यथा शम्भुं सदानन्दं मनसा कुसुमैर्नवैः ॥ १३

This flaw arises when a verb is absent in a sentence. The author's own illustration has the flaw as the verb (आर्चामि, पूजयामि, etc.) is wanting therein.

The author furnishes five further illustrations for this flaw respectively from the *Raghuvamśa* (16.67)—

अन्यच्च रघुवंशे—

उद्ध्वक्शेऽश्च्युतपत्रलेखो विश्लेषिमुक्ताफलजातशोभः ।

मनोज्ञ एव प्रमदामुखानामम्भोविहारकुलितोऽपि वेषः ॥

17. छन्दोरचना, Bombay, 1937, pp. 74-76.

18. RPM's own use of *!* in the quarter स्वसंकेतप्रकृतार्थम् in verses 5 and 89 of this chapter of the *Kavikaustubha* shows that *!* can bear recitation both as a vowel and as a consonant, although in the latter case with slight phonetic difficulty. In his Sanskrit and Marathi works, he uses *r* mostly only as a vowel, but in verses 64 (... दमनऋषीनै ...), 156 (... देवऋषिला ...) and 250 (... द्विजऋषिजनार्ते ...) of the *Damayanti-svayamvara* he either treats it as a consonant or evades the vowel-sandhi within the compounds as per option allowed by Pāṇini 6-1-128 "ऋत्यक्ः"

19. Compare Bhoja's flaw Aśarira— क्रियापदविहीनं यदशरीरं तदुच्यते ।—*Sarasvatikanthābharaṇa* 1.28, NSP edition, 1934, pp. 27-28.

from Rāma-Daivajña's *Muhūrtacintāmaṇi* (5.41)<sup>20</sup>—  
मुहूर्तचिन्तामणौ—

कवीज्यचन्द्रलग्ना रिपौ मृतौ व्रतेऽधमाः ।

व्ययेऽब्जभार्गवौ तथा तनौ मृतौ सुते खलाः ॥,

from the *Kirātārjunīya* (5. 25)—

किरातार्जुनीये—

कुररीगणः कृतरवस्तरवः कुसुमानताः सकमलं कमलम् ।

इह सिन्धवश्च वरणावरणाः करिणां मुदे सनलदानलदाः ॥

from the *Kāvyaṣaṅkṣa* (1.2.)—

तथा च मम्मटः—

काव्यं यशसेऽर्थकृते व्यवहारविदे शिवेतरक्षतये ।

सद्यः परनिवृत्तये कान्तासंमिततयोपदेशयुजे ॥

and from the *Sisūpālavadha* (2.8)—

तथा च माघे—

भवद्विरामवसरप्रदानाय वचांसि नः ।

पूर्वङ्गः प्रसङ्गाय नाटकीयस्य वस्तुनः ॥

In each of these illustrations, the reader has to supply the due verb or verbs, as the respective poet has not specifically inserted the same, and hence RPM herein finds the flaw Kriyāvyasta with the comment एतेषु छन्दःसु अर्थलक्ष्यगोचरत्वहीनत्वात् क्रिया-व्यस्तदोषः ।

३. क्रमहीन<sup>21</sup>

20. NSP edition, 1934, p. 204. It appears RPM had studied not only the original *Muhūrtacintāmaṇi* composed in Śaka 1522 but also the commentary *Pīyūṣadhārā* thereon composed in Śaka 1525 by Govinda, a nephew of Rāma-Daivajña. Compare the *Pīyūṣadhārā* on 5.41—.....तानि लग्नानां शुभाशुभग्रहाणामुत्तमनिन्द्याधि-ष्ठाननिरीक्षणाद्यभावे द्रष्टव्यानि, यदा तु संभवस्तदा “यथा हि योगादमृतायते विषं विषायते मध्वपि सर्पिषा समम्” इति वचनाद्योगजमेव फलं भवति...with RPM's ... कार्यान्तेरे प्रपन्ने हि विषमस्यमृतायते ॥ in *Kavikaustubha* 2.115.

21. Compare Daṇḍin's flaw Apakrama— उद्देशानुगुणो ऽर्थानामवद्देशो न चेत्कृतः । अपक्रमाभिधानं तं दोषमाचक्षते बुधाः ॥—*Kāvyādarśa* 3.144, p. 341. Compare also Bhoja's Vākya-Doṣa Kramabhraṣṭa and Vākya-rtha Doṣa Apakrama at *Sarasvatīkaṇṭhābharaṇa* 1.21 (p. 19) and 48 (p. 39) respectively.

क्रमेण यद् विहीनं स्यात् क्रमहीनं तु तद् यथा ।

कश्चिद् भुक्त्वा कृतस्नानो वन्दते देवतां गुरुम् ॥ १७ ॥

This flaw arises when the due order of propriety is not followed. The author's own illustration has this flaw as it infringes the code of religious practices in describing one as first taking food and thereafter taking bath.

The next illustration is the opening benediction of Śrīpatibhaṭṭa's *Jyotiṣa-Ratnamālā*<sup>22</sup>

अन्यच्च रत्नमालायाम्—

प्रभवविरतिमध्यज्ञानवन्ध्या नितान्तं

विदितपरमतत्त्वा यत्र ते योगिनोऽपि ।

तमहमिह निमित्तं विश्वजन्मात्ययाना-

मनुमितमभिवन्दे भग्रहैः कालमीशम् ॥

अत्र प्रभवविरतिमध्या उत्पत्तिलयस्थितयः, इति प्रकृत्यर्थे सति उत्पत्तेर्लये जाते स्थितरसंभवात् क्रमहीनदोषः ।

Herein the middle state of Sustenance or Preservation (मध्यः = स्थितिः) is brought in after that of Destruction (विरतिः = लयः) which is incongruous, and hence the flaw Kramahīna.

The next and last illustration is from the *Raghuvamśa* (9.61)—

तथा रघुवंशे—

तेनाभिघातरभसस्य विकृष्य पत्री

वन्यस्य नेत्रविवरे महिषस्य मुक्तः ।

निर्मिथ विग्रहमशोणितल्लिप्तपुङ्ख-

स्तं पातया प्रथममास पापात पश्चात् ॥

अत्र “कृन्वस्तियोगे” कृजाद्धातोः ‘आस’ प्राप्ते सत्यां ‘प्रथम-’ पदव्यभिचारेण क्रमहीनदोषः ॥

According to Pāṇini 3-1-40, “कृञ्चानुप्रयुज्यते लिटि”, etc. and the Vārttikas “विपर्यासनिवृत्त्यर्थे व्यवहितवृत्त्यर्थे च” etc., the perfect from पातयामास should be used without splitting it. As Kālidāsa here<sup>23</sup>

22. Deccan College Monograph Series edition, 1957, p. 13.

23. Vide further *Raghuvamśa* 13.36 (भ्रूमेदमात्रेण पदान्मघोनः प्रभञ्जयां यो नहुषं चकार, . . . .) where, too, Kālidāsa similarly splits up another perfect form प्रभञ्जयाञ्चकार.

unwarrantably splits it into two parts पातयाम् and आस and makes the adverb प्रथमम् intervene between them, the flaw Kramahīna occurs.

#### 4. असंमित <sup>24</sup>

असंमितं मतं यत्र तौल्यं नास्ति पदार्थयोः ।

हरो भाति मरुद्द्वेषिराजराजितविग्रहः ॥ २२ ॥

This flaw arises when the employed words and the (pertinent) sense are not in equal proportion to each other. The author's own illustration has this flaw, as therein the long compound मरुद्द्वेषिराजराजितविग्रहः could have been reduced to शेषराजितविग्रहः or even शेषराजितः without any loss of the required sense.

The flaw is illustrated further with Verse 29 of Bhānū-datta's *Rasamañjarī* (an illustration of the the third variety of अनुशयाना परकीया नायिका,<sup>25</sup>—

अन्यच्च रसमञ्जर्याम्—

कर्णकलिःतरसालमञ्जरीपिञ्जरीकृतकपोलमण्डलः ।

निःसरन्नयनवारिधारया राधया मधुरिपुर्निरीक्ष्यते ॥

and lastly with the verse उन्मीलल्लील from Śrīharṣa's *Naiṣa-dhīyacarita* (12.101) already reproduced in my main thesis (p. lvi). In both these verses RPM finds the flaw Asammita, as, according to him, very little pertinent sense is yielded by the too many words employed in them.

(.....इत्यादिषु शब्दार्थयोस्तौल्यहीनत्वात् किं बहुना पदबाहुल्यादसंमित-  
दोषः ॥)

#### 5. अपार्थ <sup>26</sup>

24. Contrast Bhoja's Sammitatva, both a Śabda-Guṇa (यावदर्थपदत्वं च संमितत्वमुदाहृतम् ॥) and a Vākya-rtha-Guṇa (शब्दार्थौ यत्र तुल्या स्तः संमितत्वं तदुच्यते ।)—*Sarasvatikanthābharana* 1.74 (p. 67) and 86 (p. 83) respectively. Also compare Bhoja's flaw Apuṣṭārtha (*Ibid* 1.9, p. 8), although classed as a Pada-Doṣa.

25. Banaras Sanskrit Series edition, 1904, p. 82.

26. Compare Daṇḍin—समुदायार्थशून्यं यत्तदपार्थमितीष्यते । *Kāvyā-darśa* 3.128 (p. 336) and Bhoja—समुदायार्थशून्यं यत्तदपार्थं वचः स्मृतम् ।—*Sarasvatikanthābharana* 1.47 (p. 36).



समुदायार्थशून्यं यत्तदपार्थं समुच्यते ।

हयबृंहितविस्पर्धि राजते वनकूजितम् ॥ २६ ॥

This flaw arises when the employed group of words or clauses is devoid of a collective coherent sense.

In the author's own illustration, the thunder of the clouds is first mentioned as 'Kūjita' (=cooing), next it is described as vying with the horses' neighing, which, again, is incongruently mentioned as 'bṛmhita' (=roaring of elephants), and thirdly it is described as looking splendid on that account. All these parts of the sentence being incompatible with each other, the sentence fails to yield a collective coherent sense, and hence the flaw Apārtha arises.

The only other illustration is *Raghuvamśa* 9.26—

अन्यच्च रघुवंशे—

कुसुमजन्म ततो नवपल्लवास्तदनु षट्पदकोकिलकूजितम् ।

इति यथाक्रममाविरभून्मधुर्दुमवतीमवतीर्य वनस्थलीम् ॥

अत्र.....इत्यन्वये, कुसुमजन्मतोऽग्रे पल्लवकारणं कुसुमं न सम्भवतीति हेतोः, अपरं कोकिलानां कूजितं भ्रमराणां गुञ्जितमित्युक्तं च कविकल्पलतायाम्<sup>27</sup> .....इति कविरूढनियमतया द्वन्द्वान्तपदस्य प्रत्येकं सम्बन्धादुभयोर्व्यधिकरणादिति समुदायार्थशून्यत्वादपार्थदोषः ॥

According to RPM, the verse contains the flaw Apārtha on account of its two incongruities, viz., description of the

27. Here RPM cites the following verses from this *Kavikalpalatā*—गुञ्जारवो मिलिन्दानां हेषा हेषा च वाजिनाम् । केका स्यात्केकिनां वाणी कोकिलानां च कूजितम् ॥ तथा च—सम्भवस्यानिबन्धोऽपि निबन्धोऽप्यसतः क्वचित् । नियमश्च विशेषण कवीनां वर्णनं त्रिधा ॥ However, only parallel and not *verbatim* passages are traced in Devesvara's *Kavikalpalatā* (Bibliotheca Indica edition, Calcutta, 1913), e. g. p. 40— असतोऽपि निबन्धेनानिबन्धेन सतोऽपि च । नियमेन च जात्यादेः कवीनां समयस्त्रिधा ॥, thus traceable also in Amaraçandra's *Kāvya-kalpalatā* 1.94 (Varanasi, 1931; p. 27). Evidently the *Kavikalpalatā* cited by RPM many times in this chapter is a different treatise of the same name. Five distinct *Kavikalpalatās* are recorded by P. V. Kane in his *History of Sanskrit Poetics*, 1951, p. 386.



blossoms in spring as preceeding the sprouts<sup>28</sup> and inclusion of both the humming of the bees and the cooing of the cuckoos in the word 'kūjita', when, strictly, the former should have been mentioned separately as 'guñjita'.

6. व्यस्तसम्बन्ध<sup>29</sup>

पदानां व्यस्तता यत्र व्यस्तसम्बन्ध उच्यते ।

शम्भोर्दद्याच्छिवं मह्यं पदपञ्चं जगद्गुरोः ॥ २८ ॥

This flaw arises when the (connecting) words are scattered chaotically in a sentence, as in the author's own illustration (Prose order— जगद्गुरोः शम्भोः पदपञ्चं मह्यं शिवं दद्यात्)

The next illustration is *Kirātārjunīya*, 9. 31—

अन्यच्च किरातार्जुनीये—

गन्धमुद्धतरजःकणवाही विक्षिपन् विकसतां कुमुदानाम् ।

आदुधाव परिलीनविहङ्गा यामिनीमरुदपां वनराजीः ॥

Herein the flaw arises as the genitive 'अपाम्' in the fourth quarter is connected<sup>30</sup> with the member-word 'कण' in the compound 'कणवाही' in the first quarter.

28. Whatever the poetic conventions on the basis whereof RPM makes this contention, Kālidāsa is truly faithful to Nature in describing the blossoms in spring as preceding the sprouts. Vide my Hindi article "Kālidāsa kā Sr̥ṣṭinirīkṣaṇa" published in the *Madhava College Magazine*, January 1941 issue.

As RPM herein stresses poetic convention and imagination based thereon over and above direct observation of facts, one should expect him, unlike Kālidāsa and Bhavabhūti, to be rather romantic than realistic in his descriptions of nature. His poetic referencé to Panasa fruits as thriving on the trees for six months or even a year not only intact but with the sweet flavour of their interior pulp-lumps ever incresing (उपरि सकण्टक साचे परंतु सांचे जयांत सुरसाचे । घोंस तसे फणसांचे षण्मासांचे कितेक वरसाचे॥—*Damayanti svayamvara* 36, and *Gajendramokṣa*) is thus aptly accounted for.

29. Compare Mammaṭa's *Kliṣṭa* (Vākyagata) and *Samkīrṇa Kāvya-prakāśa* 7, illustration verses 182 (p. 303) and 239, (p. 362) respectively. Compare also Bhoja's *Vākya-Doṣas Vyākīrṇa* (व्याकीर्णं तन्मियो यस्मिन् विभक्तीनामसंगतिः । and *Samkīrṇa* (वाक्यान्तरपदैर्मिभं संकीर्णमिति तद्विदुः ॥ —*Sarasvatīkaṇṭhābharaṇa* 1.23 (p. 21)

30. Mallinātha, too, in his commentary on this verse,

The flaw is finally illustrated with the following verse from Candrasekhara's *Kāvyaakutūhala*<sup>31</sup>—

चन्द्रशेखरस्य काव्यकुतूहले—

अम्बरम्बुनि पत्रमरातिः पीतमहीनगणस्य ददाह ।

यस्य वधूस्तनयं गृहम्... पातु स वो हरलोचनवह्निः ॥

अत्रान्वयिपदानां विपर्यासाद् व्यस्तसम्बन्धदोषः ॥

The text of the verse is deficient, as the MS misses a letter or so at the close of the third quarter. In case we read गृहमापत् at the deficient point, the prose order could be arranged as—यस्य अम्बरं पीतम्, यस्य पत्रं (=वाहनं—गरुडः) अहीनगणस्य (=सर्पराजानुचरसमूहस्य) अरातिः (=शत्रुः), यस्य वधूः (=लक्ष्मीः) अम्बुनि गृहमापत् (=निकेतनं प्राप्नोत्), यस्य तनयं (=मदनं) हरलोचनवह्निः ददाह, सः (=विष्णुः) वः पातु ॥

The verse contains the flaw Vyastasambandha, as the words immediately related to each other are scattered chaotically.

## 7. श्लिष्ट<sup>32</sup>

पदान्यन्वयवद्यत्र श्लिष्टानि श्लिष्टमुच्यते ।

अहं विभूतये शान्तं पार्वतीरमणं भजे ॥ ३१ ॥

This flaw arises when the words in a verse are clung together just after their prose order, as in the author's own illustration.

The flaw is illustrated further with a verse from the *Sāhityaratnākara*<sup>33</sup> ascribed to Bhavabhūti—

31. This *Kāvyaakutūhala* and its author Candrasekhara are unknown to Aufrecht's CC.

32. This flaw or its parallel could not be traced by me in any of the standard treatises on Poetics.

33. Similarly cited once again by RPM on flaw 29 (viz. Punarukti, a Pada- Doṣa) further on. No work of this name as ascribed to the celebrated dramatist Bhavabhūti is known from other sources, although namesake works by other authors like Dharmasudhī, Yajñanārāyaṇa-Dikṣita, etc. are recorded in Aufrecht's CC, M. Krishnamachariar's *Classical Sanskrit Literature* (Madras, 1937), etc.

अन्यच्च भवभूतेः साहित्यरत्नाकरे—

कोदण्डसन्नद्धशिलीमुखोऽयं क्षितीश्वरः श्रीविजयस्य हेतोः ।

सामन्तवीरध्वनिकीर्णजन्यं प्रबुद्धपञ्चास्य इवाविवेश ॥

and lastly with the *Kāvya-prakāśa* Kārikā काव्यं यशसेऽर्थकृते etc. Each of these illustrations bears the form of its respective prose order and hence RPM declares the flaw *Śliṣṭa* therein—अत्रान्वयवत् पदानां विरचितत्वात् श्लिष्टदोषः ।

## 8. आगमविरोधिन्<sup>34</sup>

अशास्त्रमुच्यते वाक्यं तदागमविरोधि च ।

कृताध्वरोऽयं भूपालः कथं स्वर्गं प्रयास्यति ॥ ३४ ॥

This flaw occurs when something inconsistent with the *Sāstras* (including the *Śrutis*) is uttered. The author's own illustration contains the flaw as it doubts the future (i.e.

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34. Compare Daṇḍin's joint flaw *Deśakālalakāḷokanyā-yāgamavirodhin*—देशोऽद्विवनराष्ट्रादिः कालो रात्रिन्दिर्वर्तवः । नृत्यगीतप्रभृतयः कलाः कामार्थसंश्रयाः ॥ चराचराणां भूतानां प्रवृत्तिलोकसंशिता । हेतुविद्यात्मको न्यायः संस्मृतिः श्रुतिरागमः ॥ तेषु तेष्वयथारूढं यदि किञ्चित्प्रदर्श्यते । कवेः प्रमादादेशादिविरोधीत्येतदुच्यते ॥ —*Kāvya-śarṅga* 3.162 ff. (pp. 348 ff.), wherein RPM's five flaws, viz., Nos. 8 (*Āgamavirodhin*), 16 (*Deśavirodhin*), 17 (*Kālavirodhin*), 18 (*Nyāyavirodhin*), and 19 (*Kālavirodhin*), are included collectively. In the place of the portion *Lokavirodhin* of Daṇḍin's joint-flaw, RPM has three other flaws, viz. Nos. 14 (*Avasthāvirodhin*), 15 (*Dravyavirodhin*) and 20 (*Hetuvirodhin*).

Vide also the same joint-flaw and its parts in *Bhāmaha's Kāvya-lakṣaṇa* 4.2 and 28-49 (Varanasi edition, 1928, pp. 26-31).

Bhoja's *Vākya-rtha-Doṣa Viruddha* corresponds to the said joint flaw and is divided into three sub-heads, viz., *Pṛatyakṣa-virodha* (incorporating *Deśakālalakāḷa-virodha*), *Anumānavirodha* (incorporating *Nyāyavirodha* of Daṇḍin and *Pratijñādhina* of *Bhāmaha*) and *Āgamavirodha*. Vide *Sarasvatikanṭhābharaṇa* 1.54-57 (pp. 45-49). Bhoja's definition of *Āgamavirodha* is—चर्मार्थकामशास्त्रादिविरोधः कोऽपि यो भवेत् । तमागमविरोधाख्यं दोषमाचक्षते उवाच ॥

RPM appears here to be influenced more by Daṇḍin than by *Bhāmaha*, Bhoja, etc.

after-death) heaven of the King who has performed a Soma sacrifice, as of one who has committed a major sin, and thus contradicts Vedic or Śāstraic injunctions like स्वर्गकामो यजेत etc.

The only further illustration is *Kirātārjunīya* 1.44—

अन्यच्च किरातार्जुनीये—

अथ क्षमामेव निरस्तविक्रमश्चिराय पर्येषि सुखस्य साधनम् ।

विहाय लक्ष्मीपतिलक्ष्म कर्मुकं जटाधरः सञ्जुहुधीह पावकम्॥

Herein the reproachful utterance asking the husband (Bhīma to become a recluse comes from Draupadī, a celebrated Pativrata, which is inconsistent with the code of Ethics or Dharmaśāstra, and hence the flaw.

अत्र “जटाधरः सन् पावकं जुहुधि” इति धिक्कारवचनं पतिरेव व्रतं यस्यास्तस्या न योग्यमिति धर्मशास्त्रविरुद्धत्वादागमविरोधिदोषः ॥

### 9. यतिभ्रष्ट<sup>35</sup>

मध्ये नान्तेऽस्ति विरतिर्यतिमङ्गः स उच्यते ।

यथा शिवमहं कर्पू-रगौरं प्रणमामि तम् ॥ ३६ ॥

This flaw occurs when there is no pause or caesura at the settled point near the middle or at the end of a quarter. In the author's own illustration, the compounded member-word ‘Karpūra’ is not completed by the end of the quarter and its last letter has to be accommodated as the first syllable of the next quarter. Thus there is no pause at the end of the first quarter, and the flaw yatibhraṣṭa occurs.

The next illustration is from *Samgītaratnākara*<sup>36</sup>—

35. The Ujjain MS furnishes a defective reading of the first quarter of the definition as मध्ये नान्तिश्च (?) विरति (—Folio 4b).

Compare Daṇḍin— श्लोकेषु नियतस्थानं पदच्छेदं यतिं विदुः । तदपेक्षं यतिभ्रष्टं श्रवणोद्वेजनं यथा ॥ . —*Kāvyaḍarśa* 3.152 (p. 344), and Bhoja-  
अस्थाने विरतिर्यस्य तत्तु भग्यतीष्यते ॥—*Sarasvatīkaṇṭhābharaṇa* 1.27 (p. 27).

36. This source is obviously different from Śāringadeva's monumental *Samgītaratnākara* on music published in the Ānand-āśrama Sanskrit Series (No. 35) etc., wherein I could not trace the verse cited here by RPM. No other *Samgītaratnākara*, however, is recorded in Aufrecht's CG.

सङ्गीतरत्नाकरे—

पुलकितकुचभारमुग्रमध्या तरलसरोरुहदीर्घपत्रनेत्रा ।

किसलयतनुरङ्गना प्रियं कौ-सुमनवमाल्यभरा समाल्लिङ्ग ॥

Herein, too, the flaw arises for the same reason of absence of pause at the end of the third quarter.

The next and last illustration is Verse 5, लभेत सिकतासु... of Bhartṛhari's *Nītiśataka*, where the Yatibhaṅga occurs twice, in the first and the fourth quarters, giving rise to the flaw Yatibhraṣṭa. The illustration and RPM's comment thereon, including his citation therein of the definition of the Pṛthvī metre from his own *Chandoratnāvalī*, have already been reproduced in my main thesis (p. xxvii).

#### 10. न्यूनपद<sup>37</sup>

पदस्य न्यूनता यत्र वाक्यं न्यूनपदं मतम् ।

सन्तुष्टः कमलानाथः पापिनां मुक्तिमाददौ ॥ ४० ॥

‘पापिनाम्’, अत्र ‘अपि’ पदं न्यूनम् ॥

This flaw occurs when a (vital) word is wanting in a sentence, as in the author's own illustration, wherein, as he himself points out, the word ‘api’ has to be supplied to yield the desired sense.

There are two further illustrations, one from Kavi-maṇḍana's *Rūpañcāsikā*—<sup>38</sup>

अन्यच्च कविमण्डनस्य ऋतुपञ्चाशिकायाम्—

गुञ्जन्तः किल मुकुलेषु यत्र भृङ्गाः संयाते स्मरनृपतौ सितेषु रेजुः ।

भेरीणां प्रसविनपाटले निदाघे कुर्वन्तो जयनिन्दानिव प्रहृष्टाः ॥ ४१ ॥

wherein the genitive ‘मालतीनाम्’ needs to be supplied before ‘मुकुलेषु’ (अत्र “मत्तभृङ्गा मुकुलेषु रेजुः” इत्यन्वये ‘मुकुलेषु’ इत्यत्र पूर्वं मालतीनाम् इति हीनपदाद्धेतोर्न्यूनपददोषः ॥) and the other from the *Raghuvamśa* (2.8)—

37. Compare Mammaṭa's Nyūnapada at *Kāvya-prakāśa* 7, Illustration Verse 220 (pp. 339-340).

38. This *Rūpañcāsikā* and its author Kavi-maṇḍana are not recorded in Aufrecht's CC,



रघुवंशे—

लताप्रतानोद्ग्रथितैः स केशैरधिज्यधन्वा विचचार दावम् ।

रक्षापदेशान्मुनिहोमधेनोर्वन्यान् विनेष्यन्निव दुष्टसत्त्वान् ॥

wherein the word 'उपलक्ष्यमाणः' is similarly wanting (अत्र 'केशैः' इत्यत्र "उपलक्ष्यमाणः" इत्यन्यपदनिक्षेपान्न्यूनपददोषः ॥)

### 11. एकार्थ<sup>39</sup>

पठनं पठितानां च शब्दार्थानां पुनः पुनः ।

अविशेषेण भणनं तेदकार्थं मतं यथा ॥ ४३ ॥

मेघा वर्षासु गर्जन्ति गर्जन्ति जलदास्तथा ।

गर्जन्ति वारिवाहास्ते गर्जन्ति च बलाहकाः ॥ ४४ ॥

This flaw occurs when the same words or ideas are repeated without any additional or fresh significance. Each of the four quarters in the author's own illustration repeats the verb 'garjanti' in the same sense and expresses the same idea "Clouds thunder in the rainy season" (as the words 'megha', 'jalada', 'vārivāha', 'balāhaka' are synonyms), and thus the verse contains the flaw Ekārtha.

The two further illustrations are from the *Raghuvaṃśa* (2.12 and 3.17)—

अन्यच्च रघुवंशे—

स कीचकैर्मारुतपूर्णरन्ध्रैः कूजद्विरापादितवंशकृत्यम् ।

शुश्राव कुञ्जेऽथ यशः खमुच्चैरुद्गीयमानं वनदेवताभिः ॥.....

.....तथा च—

निवातपद्मस्तिमितेन चक्षुषा नृपस्य कान्तं पिबतः सुताननम् ।

महोदधेः पूर इवेन्दुदर्शनाद् गुरुः प्रहर्षः प्रबभूव चात्मानि<sup>40</sup> ॥

In the first case, the adjectives मारुतपूर्णरन्ध्रैः and कूजद्भिः are redundant—

39. Compare Daṇḍin— अविशेषेण पूर्वोक्तं यदि भूयोऽपि कीर्त्यते । अर्थतः शब्दतो वापि तदेकार्थं मतं यथा ॥...—*Kāvyaṭṭarāsa* 3.135 (p. 338).

Vide also Bhoja— उक्त्यभिज्ञार्थमेकार्थम् ...—*Sarasvatikanthābharaṇa* 1.48 (p. 38).

40. Mallinātha reads नात्मानि,

अत्र “वनदेवताभिः कीचकैरुद्गीयमानं यशः शुश्राव” इत्यन्वये “वेणवः कीचकास्ते स्युर्ये खनन्त्यनिलोद्धताः ।”<sup>41</sup> इति ‘कीचक’ पदेनैव वाक्ये चरितार्थे सति ‘मारुतपूर्णरन्ध्रैः’ तथा च ‘कूजद्भिः’ इति पुनः पुनरविशेषण विशेषणद्वयोपादानत्वादेकार्थदोषः ॥

In the second case, as the desired sense could have been conveyed simply by “हर्षः प्रबभूव”, the adjective ‘guruh’ and the preposition ‘pra’ in ‘praharsah’ are redundant—

अत्र “आत्मानि गुरुः प्रहर्षः प्रबभूव” इति व्याहृते सति “हर्षः प्रबभूव” इति वाक्यार्थपरिपूर्तौ सत्यां पुनः पुनरविशेषण गुरूपसर्गविशेषणद्वयोपादानहेतोरकार्थदोषः ॥

## 12. व्यर्थ<sup>42</sup>

एकवाक्ये प्रबन्धे वा पूर्वात्पूर्वात् पराहतम् ।

विरुद्धार्थतया व्यर्थं (विदुर्) वाक्यविदो यथा ॥ ४८ ॥

निर्जिता रिपवो येन जितं तेन महीतलम् ।

को दधेत् समरे खड्गं को वीरो रणमिच्छति ॥ ४९ ॥

This flaw arises when in a sentence or composition an earlier portion baffles the next portion with a contrary statement. The author’s own illustration first glorifies victory over enemies on the battlefield, but next deprecates warlike activities, and hence contains the flaw Vyārtha.

The only further illustration is from Mayūra-Kavi’s *Kāvya-maṇḍana*<sup>43</sup>—

41. *Amarakośa* 2.4.161.

42. Compare Daṇḍin— एकवाक्ये प्रबन्धे वा पूर्वापरपराहतम् । विरुद्धार्थतया व्यर्थमिति दोषेषु पठ्यते ॥ —*Kāvya-ādarśa* 3.131 (p. 336 f.)  
Vide also Bhoja— व्यर्थमाहुर्गतार्थं यद्यच्च स्यान्निष्प्रयोजकम् ॥ —*Sarasvatī-kanthābharaṇa* 1.47 (p. 36).

43. This *Kāvya-maṇḍana* is not recorded in Aufrecht’s CC, although many namesakes of its author Mayūra-Kavi are known

अन्यच्च मयूरकवेः काव्यमण्डने—

सर्पिः शत्रुयशो हवीं रिपुगणास्तीक्ष्णाः शरा बर्हिषः

खड्गाश्चारुलूचः<sup>44</sup> प्रतापदहनः प्रत्यर्थिमुख्यः पशुः ।

सेनेशाः कुशलर्विजः क्षितिपते श्रीवीरसेन प्रभो !

होतृत्वं परिकल्प्य सङ्गरमखे देवास्त्वया तर्पिताः ॥

अत्र पूर्वात् पूर्वात् पराहतार्थसम्बन्धात्, पशुवधे शस्त्रवैयर्थ्यादत एव पराक्रमहीनत्वाच्च व्यर्थदोषः ॥

Herein the description of the hero as the head priest at the war-sacrifice, his enemy as the sacrificial animal, etc., baffles the glorification of the hero on the battlefield and amounts to point the hero's weapons as useless and the hero as valourless, since no warlike weapons are needed to kill a sacrificial animal. Hence the flaw Vyartha.

### 13. रीतिपरिभ्रष्ट<sup>45</sup>

ससमासासमासा च गौडी वैदर्भिका क्रमात् ।

एकपद्ये द्वयं यत्र रीतिभ्रष्टं बुधा विदुः ॥ ५१ ॥

This flaw occurs when a single verse contains both the Gaudī style that is full of compounds and the Vaidarbhī style that is without compounds.

The author's own illustration प्रतापराजद् has already been reproduced with my comment in my main thesis. (p. liv). His next three illustrations are: *Kumārasambhava* 6. 46—

अन्यच्च कुमारसम्भवे—

सन्तानकतरुच्छायासुप्तविद्याधराध्वगम् ।

यस्य चोपवनं बाह्यं गन्धवद्गन्धमादनम् ॥

*Raghuvamśa* 10.60—

रगुवंशे—

44. 'Sru' being a joint syllable, the preceding 'ru' should be treated as guru causing the flaw Chandobhraṣṭa. However, RPM ignores it, probably as it is not pertinent with his present topic.

45. This Rītiparibhraṣṭa has no affinity with Bhoja's Vākya-Dosa Arītimat treated at *Sarasvatikanthābharana* 1.28 ff (Pp. 28 ff). Contrast similarly the Arītimat in Vidyānātha's *Pratāparudra-yaśobhāṣana* 5. (Bombay, 1909, p. 310) and in Keśavamiśra's *Alaṅkāraśekhara* 2.2 (Varanasi, 1927, p. 18).

गुप्तं ददृशुरात्मानं सर्वाः स्वप्नेषु वामनैः ।

जलजासिगदाशङ्खचक्रलाञ्छितमूर्तिभिः ॥

and *Ibid* 4.77—

तथा च—

तत्र जन्यं रघोर्घोरं पर्वतीयैर्गणैरभूत् ।

नाराचक्षेपणीयाश्मनिष्पेषोत्पतितानलम् ॥

In each of these, one half is wholly compounded and the other half is made up of compoundless words and thus the flaw *Ritiparibhraṣṭa* crops up.

14. अवस्थाभेदक or अवस्थाविरोधिन्<sup>46</sup>

वर्ण्यवस्थाविहीनं यत्तदवस्थाविरोधि च ।

कलभा नर्मदातोये क्रीडन्ति मददर्पिताः ॥ ५६ ॥

This flaw occurs when a description is inconsonant with the particular state or stage of life under reference. The author's own illustration contains the flaw as it describes small elephant cubs as extremely ruttish while only grown up elephants are expected to be ruttish.

RPM furnishes two further illustrations for the flaw. The first is from Madana-Kavi's *Śṛṅgārakaumudī*<sup>47</sup>—

अन्यच्च मदनकवेः शृङ्गारकौमुद्याम्—

कुचकोरकगुप्तिसादरा<sup>48</sup> न नवोढा न पतिं तिरश्चकार ।

भयमीलितलोचना भृशं करपङ्केरुहवद्.....<sup>49</sup> ॥

RPM finds the flaw *Avasthābhedaka* in this verse as it describes wrongly the physical features of a newly married bride. To support his finding he quotes, under mere *Pratika*, Verse 8 of Bhānudatta's *Rasamañjarī* describing a सुग्धा विश्रब्धनवोढा नायिका ।

46. Vide Footnote 34 above; also for Flaws Nos. 15 to 20.

47. This *Śṛṅgārakaumudī* is not recorded in Aufrecht's *CC* etc., although many poets bearing the name Madana are known.

48. Both the MSS read नवोढा'. The same, too, may be somehow explained as नवः वोढा यस्याः सा, but then we rather expect the form नवोढका according to Pāṇini 5.4.153 "नद्यतश्च".

49. Here both the Ujjain and the Poona MSS have a lacuna.



अत्र 'कुचकोरकगुप्तिसादरा' इति वर्णने नवोढायाः कुचवर्णनं न सम्भवति । उक्तं च रसमञ्जर्याम्—दरमुकुलितेति । अत्र करकलितकुचस्थलम्, न तु कुचौ, इति निदर्शनान्नवोढायाः कुचयोरभावे प्राप्ते तत्राङ्कुरितयौवना मुग्धा इति लक्षणादत्र मुग्धात्वहेतोरवस्थाविरोधदोषः ॥

The full text of the *Rasamañjarī* verse is as follows follows:—

दरमुकुलितनेत्रपालि नीवीनियमितबाहु कृतोरुयुग्मबन्धम् ।

करकलितकुचस्थलं नवोढा स्वपिति समीपमुपेत्य कस्य यूनः ॥

Evidently both Bhānūdatta and RPM pre-suppose girls married only at a tender age.

The next and last illustration is from the *Raghuvamśa* (2.10)—

रघुवंशे—

मरुत्प्रयुक्ताश्च मरुत्सखाभं तमर्च्यमारादभिवर्तमानम् ।

अवाकिरन् बाललताः प्रसूनैराचारलाजैरिव पौरकन्याः ॥

अत्र “बाललताः प्रसूनैस्तमवाकिरन्” इत्यत्र बाल्यावस्थायां कुमुमाभावादवस्थाविरोधिदोषः ॥

Herein the creepers referred to as 'bāla', i.e. freshly grown, are stated to put on blossoms, which is incongruous with their 'bālya' state, and hence the flaw Avasthābheda.

### 15. द्रव्यभेदक

विरोधिता भवेद्यत्र द्रव्याणां शिशिरादिना ।

द्रव्यभेदं प्रशंसन्ति दोषं दोषविदो यथा ॥ ५९ ॥

दिवाकरकराः शीताः शरच्चन्द्रकरा इव ।

खेरिव विराजन्ते घर्माश्च शशिकान्तयः ॥ ६० ॥

This flaw arises when the substances are described as going against their (known) qualities, as in the author's own illustration describing the solar and the lunar rays as cool and hot respectively.



The only further illustration is from Varāhamihira's *Śṛṅgāratarāṅgiṇī*<sup>50</sup>.

अन्यच्च वराहमिहिरस्य शृङ्गारतरङ्गिण्याम्—

पीयूषं पपुरुपले च चन्द्रकान्ते निक्षिप्तं विधुकिरणैर्भृशं चकोराः ।

प्रेम्णा ते चपलतया च पात्रकल्पे घर्मांशोस्तरुणकरैर्धनीकृतं च ॥

अत्र “चकोरा घर्मांशोस्तरुणकरैर्धनीकृतममृतं पपुः” इत्यन्वये “विधुकिरणैः (निक्षिप्तम्)” इत्युच्यमाने शीतोष्णद्रव्ययोर्युगपत्प्राप्तेरभावाद् द्रव्यभेददोषः ।

Herein two substances mutually opposed by nature, viz., cooling rays of the moon and scorching rays of the sun, are described as operating at the same time and hence the flaw Dravyabhedaka.

#### 16. देशविरोधिन्

यस्मिन् देशे विरुद्धं यद्वर्णनं क्रियते च तत् ।

अलङ्कारविदा तत्र प्रोक्तं देशविरोधिकम् ॥ ६२ ॥

बहन्ति निम्नगा नित्यप्रवाहाश्च मरुस्थले ।

मदोत्कटा गजा भान्ति मलयाद्रौ निरन्तरम् ॥ ६३ ॥

This flaw arises when a region is described as putting on something opposed to it. It occurs in the author's own illustration as it describes a desert as having rivers with ever-flowing currents and the Malaya Mountain as abounding in rutting elephants.

50. Many works or commentaries bearing this name are recorded in the CC etc., but none of them appears under the authorship of the celebrated Varāhamihira. A commentary named *Śṛṅgāratarāṅgiṇī* on the *Amarasataka* is ascribed to Sūryadāsa (born c. Śaka 1430), a celebrated Jyautiṣa author.—Vide CC, I, pp. 660 b, 731 b, II, p. 5 b, S. B. Dikshit *भारतीयज्योतिषशास्त्र* (Poona, 1931 edition), p. 272. But the source indicated by RPM is least likely to be a commentary, even though there was some probability of a later celebrated Jyautiṣa author like Sūryadāsa being referred to as a Varāhamihira.

The only further illustration is from Dhanañjaya's *Kāmapradīpa*<sup>51</sup>—

अन्यच्च धनञ्जयस्य कामप्रदीपे—

घनतरनवविन्ध्यकाननालीकुसुममरुद्रतिखिन्नकिन्नरीणाम् ।

श्रममहरदयन्<sup>52</sup> विलासिनीनां सुललितचन्दनपल्लवेषु भिन्नः ॥

Here the Vindhya wind is described as dashing against the tender leaves of sandal trees. Since the poetical convention prescribes description of sandal trees only on the Malaya Mountain, the Vindhya Mountain is poetically not expected to grow those trees. Hence the verse has the flaw *Deśavirodhin*. RPM also cites the poetical convention from an anonymous source—

अत्र “सुललितचन्दनपल्लवेषु भिन्नो मरुत्” इत्युक्ते विन्ध्याद्रौ चन्दना न वर्णनीया मलयाद्रावेवेति । उक्तं<sup>53</sup> च—

काम्बोजे बाजिनश्चैव विन्ध्याद्रौ दन्तिनस्तथा ।

भूर्जत्वचो हिमाद्रौ च चन्दनं मलये गिरौ ॥

इति कविरूढनियमपरावृत्त्या देशविरुद्धदोषः ॥

17. कलाविरोधिन्<sup>54</sup>

51. No *Kāmapradīpa* ascribed to a Dhanañjaya has been recorded. The only work of this title recorded by Aufrecht (CC. I, pp. 93 b, 155 b, II, p. 18a) is by Guṇākara. Out of the many Dhanañjayas hitherto recorded, the one (earlier than 1500 A. C.) mentioned as author of the *Dharmapradīpa* etc. (vide CC. I, pp. 266 b, 269 a, P. V. Kane: *History of Dharmaśāstra*, I, 1930, pp. 569 a, 704 b) is likely to have composed the *Kāmapradīpa* cited by RPM.

52. This is the reading of the Poona MS noticed by P. K. Gode. The Ujjain MS reads ब्रह्म.

53. Vide Footnote 27 above. The parallel lines traceable in Deveśvara's *Kavikalpalatā* (p. 41) are—.....नियमोऽयं प्रकाश्यते । भूर्जत्वग्धिमवत्येव मलये ह्येव चन्दनम् ॥

54. Compare Daṇḍin—...मार्गः कलाविरोधस्य मनागुद्दिश्यते यथा ॥ वीरशृङ्गारयोर्भावौ स्थायिनौ क्रोधविस्मयौ । पूर्णसप्तस्वरः सोऽयं भिन्नमार्गः प्रवर्तते ॥ इत्थं कलाचतुःषष्टिविरोधः साधु नीयताम् । तस्याः कलापरिच्छेदे रूपमाविर्भवति ॥—*Kāvya-darśa* 3.169-171 (pp. 350-351).

चतुःषष्टिकलास्वित्थं विरोधो वर्ण्यते यदा ।

कलाविरोधि तज्ज्ञेयं वर्जितं रससङ्ग्रहे ॥ ६६ ॥

वीरशृङ्गारयोर्भावौ स्थायिनौ क्रोधविस्मयौ ।

कारुण्यहास्ययोश्चैव रतिमीती स्मृतौ यथा ॥ ६७ ॥

This flaw arises when there is contrariness in the delineation of (any of) the sixty-four Arts and it is to be avoided with a view to the proper development of the sentiments in hand.

The first half of the author's own illustrative description (वीरशृङ्गारयोः) is identical in reading with the first half of 3.170 of Daṇḍin's *Kāvyādarśa* (p. 350). When, for instance, Krodha is delineated as the Sthāyibhāva of Vīra, Vismaya of Śṛṅgāra, Rati of Karuṇa and Bhīti of Hāsa, the flaw Kalāvirodhin arises (for, as a matter of fact, these are Sthāyibhāvas of Raudra, Adbhuta, Śṛṅgāra and Bhayānaka respectively and the real Sthāyibhāvas of the Vīra, Śṛṅgāra, Karuṇa and Hāsa are Utsāha, Rati, Soka and Hāsa respectively).

RPM furnishes Verse 3 of the *Rasamañjarī* as a material illustration—

अन्यच्च रसमञ्जर्याम्—

गतागतकुतूहलं नयनयोरपाङ्गावधि

स्मितं कुलनतभ्रुवामधर एव विश्राम्यति ।

वचः प्रियतमश्रुतेरतिथिरेव कोपक्रमः

कदाचिदपि चेत्तदा मनसि केवलं मज्जति ॥

This is Bhānudatta's illustration of a Svīyā Nāyikā. RPM finds herein the flaw Kalāvirodhin, mainly as the use of the superlative form 'priyatama' (lit. the dearest person) to denote the Nāyikā's husband may give the impression that the Nāyikā has other lovers too, and thus tend to transform the Svīyā Nāyikā into a Parakīyā Nāyikā.

अत्र “कुलनतभ्रुवां वचः प्रियतमश्रुतेरतिथिरेव जायते” इत्यत्र ‘तमप्’-ग्रहणेनैको न्यूनस्नेहोऽन्योऽधिकस्नेहः कान्तः इति परकीयात्वहेतोः कला-विरुद्धदोषः ॥

## 18. न्यायविरोधिन्—

नीत्या विरोधि यद्वाक्यं तत्तु न्यायविरोधि च ।

विवेकन्यायसम्पन्नः पितरं हन्ति चात्मनः ॥ ६९ ॥

This flaw results from a statement violating the rules of morals or politics. The author's own illustration has the flaw, as it describes a righteous and discriminating man as killing his own father.

The only other illustration is from Kṛṣṇamiśra's allegorical drama *Prabodhacandrodaya* (2.9) <sup>55</sup>

अन्यच्च प्रबोधचन्द्रोदये—

नास्माकं जननी तथोज्ज्वलकुला सच्छ्रोत्रियाणां पुन-

र्व्यूढा काचन कन्यका खलु मया तेनास्मि ताताधिकः ।

अस्मच्छयालकमित्रमातुलसुता मिथ्याभिज्ञता तत-

स्तत्सम्बन्धवशान्मया स्वगृहिणी प्रेयस्यपि प्रोज्झिता ॥

Herein Ahaṁkāra (personified) deprecates his mother and father, which is against Nīti and Dharmaśāstra. To support his finding, RPM cites two verses from Hemādri's *Caturvargacintāmaṇi* announcing the high moral status of mother and father as recognised by the Śāstras.

अत्र “अस्माकं जननी उज्ज्वला न, मया श्रोत्रियाणां कन्यका ऊढेति हेतोरहं ताताधिकः” इति व्याहृते । उक्तं च हेमाद्रौ—

मातापितृसमं भूमौ दैवतं नैव विद्यते ।

सेवने तस्य पूज्यस्य कल्पान्तोऽपि कलायते ॥

तथा च—

पतितापि, पिता त्याज्यो, माता नैव कदाचन ।

गर्भधारणपोषाभ्यां तेन माता गरीयसी ॥

इति धर्मनीतिपरावृत्त्या न्यायविरुद्धदोषः ॥

55. NSP edition, 1924, pp. 59-60. There are slight textual variations.

## 19. कालविरोधिन्

यत्र कालोचितं वर्ण्यवर्णनं न भवेद्यदि ।

वदन्ति विबुधास्तत्र तत्कालविरोधिं च ॥ ७१ ॥

शिशिरे कोकिलारावो हेमन्ते शिखिनां स्वनः ।

वर्षासु कलहंसानां वसन्ते मालती यथा ॥ ७२ ॥

This flaw arises when a description is inconsonant with the particular season under reference, e.g., according to the author's illustration the cuckoo's cooing in the Śiśira season (i.e., latter half of winter), the peacock's cry in the Hemanta season (i.e., the former half of winter), the swan's note in the rains and the blossoming of the Mālātī creeper in the Spring.

RPM furnishes two further illustrations. The first is from Dhanañjaya-Kavi's *Śṛṅgārarasamañjarī*.<sup>56</sup>

अन्यच्च धनञ्जयकवेः शृङ्गाररसमञ्जर्याम्—

ललिततरानिकुञ्जकेकिनादो विलसति शारदचन्द्ररश्मिजाले ।

सपदि समहरन् स सूर्यवध्वाः कलुषितचित्तमहो हि मानिनीनाम् ॥

“....<sup>57</sup> समहरत्” इत्यन्वये, शरद्वर्णने केकिनो न वर्णनीयाः ।

उक्तं<sup>58</sup> च—

सप्तच्छदतरुहंसाः पटुत्वं चन्द्रसूर्ययोः ।

जलाच्छता श्वेतघना मयूराणां मदात्ययः ॥

56. The Poona MS as cited by P. K. Gode gives this title as *Śṛṅgāramañjarī*. No work of either of these titles ascribed to a Dhanañjaya-Kavi has been recorded. Many *Śṛṅgāramañjarīs* of others' authorships are recorded in the CC and in the *Index of Alankārasāstra Authors and Works* appended to P. V. Kane's *History of Sanskrit Poetics*, one of them ascribed to or associated with King Śāhaji II of Tanjore (vide CC. I, p. 661a, II, p. 158a).

It is noteworthy that RPM mentions the present poet as Dhanañjaya-Kavi and the earlier cited author of the *Kāmapradīpa* (vide Footnote 51 above) simply as Dhanañjaya, probably to suggest the non-identity of the two namesakes.

57. The portion is missing in the MS.

58. The parallel lines traceable in Deveśvara's *Kavikalpalatā* (p. 36) are— शरदीन्दुरविपटुत्वं जलाच्छतामस्त्यहंसवृषदर्पाः । सप्तच्छदपद्म-  
सितान्नधान्यशिखिपद्मदपाता ॥



एते पदार्थाः शरदि वर्णनीयाः.....

इत्युक्ते मयूराणां मदात्यये सति कुतो नादप्रसङ्गः इति हेतोः कालविरुद्धदोषः ॥

The verse contains the flaw Kālavirodhin as it describes peacocks' cries during the Śarad season when peacocks, according to the poetic convention, lose their passion and are not expected to emit their shrill notes. Some lines embodying the poetic convention are quoted anonymously from an earlier work.

The second illustration is cited only under its Pratika—  
रघुवंशे—“तमध्वरे”...इति ॥. The full verse (*Raghuvamśa* 5. 1) is as under—

तमध्वरे विश्वजिति क्षितीशं निःशेषविश्राणितकोशजातम् ।

उपात्तविद्यो गुरुदक्षिणार्थी कौत्सः प्रपदे वरतन्तुशिष्यः ॥

RPM's comment is—

अत्र “विश्वजिति अध्वरे निःशेषविश्राणितकोशजातम्” इत्यत्र “विश्वं जितवान्यस्मिन्नसौ विश्वजित् तस्मिन्नध्वरे, निःशेषं विश्राणितं कोशजातं येन तम्” इति व्याख्यायां, तर्हि विश्वविजयविश्राणनयोरेककालत्वाभावात् कालविरुद्धदोषः ॥

According to this comment, the hero Raghu's two acts of performing the particular sacrifice wherein he conquered the universe and donating away his entire treasures were really not synchronous and by depicting them here as synchronous Kālidāsa gives rise to the flaw Kālavirodhin.<sup>59</sup>

## 20. हेतुविरोधिन्

हेतुव्यस्ततया भावाज्ज्ञेयं हेतुविरोधि च ।

जगाम<sup>60</sup>तरसा पत्नी वाहिनीं प्रति शात्रवीम् ॥ ७५ ॥

59. This comment is incongruous with *Raghuvamśa* 4.86 (स विश्वजितमाजहे यज्ञं सर्वस्वदक्षिणम् ।...) wherein the Viśvajit sacrifice itself is described as 'sarvasvadakṣiṇa'. However, RPM clearly indicates his contention to hold good only when the compound 'Viśvajit' is dissolved as विश्वं जितवान् यस्मिन् (i.e. a past act) and evidently not as a proper name of the particular sacrifice.

60. The MS reads जगाम तरसा, evidently a scribal error.

This flaw occurs when the cause is wrongly stated. The author's own illustration commits this flaw in stating that the arrow reached the hostile army on account of its being without force (अतरसा). As a matter of fact, an arrow can cross a distance only with force, and thus the illustration embodies a wrong statement of cause and effect.

There are two further illustrations, both from the *Raghuvamśa* (3.8 and 5.72)

अन्यच्च रघुवंशे—

दिनेषु गच्छसु नितान्तपीवरं तदीयमानीलमुखं स्तनद्वयम् ।

तिरश्चकार भ्रमरावलीढयोः सुजातयोः पङ्कजकोशयोः श्रियम् ॥

अत्र “तदीयं स्तनद्वयं पङ्कजकोशयोः श्रियं तिरश्चकार” इत्यन्वये, तर्हि पङ्कजकारणं कोशः संभवति, न तु कोशकारणं पङ्कजम्; चेद् विकासानन्तरं कोशोत्पत्तिः, तर्हि पर्युषिते भ्रमरा न सम्भवन्ति; इति हेतुवैपरीत्याद् हेतुविरोधिदोषः ॥

तथा च—

शय्यां जहत्युभयपक्षविनीतनिद्राः स्तम्भेरमा मुखरशृङ्खलकर्षिणस्ते ।

येषां विभाति तरुणारुणरागयोगाद् भिन्नाद्रिगैरिक्तटा इव दन्तकोशाः ॥

अत्र “मुखरशृङ्खलकर्षिणस्ते स्तम्भेरमाः शय्यां जहति” इत्यन्वये, ‘मुखरशृङ्खलकर्षिणः’ इत्यत्र कर्मवारयसमासे कृते मुखरत्वकारणं कर्षणं, न तु केवले शृङ्खले मुखरत्वम्, इति हेतुव्यस्तत्वाद् हेतुविरोधिदोषः ॥

In the two illustrations the compounds पङ्कजकोशयोः and मुखरशृङ्खलकर्षिणः are objectionable. As a matter of fact, the *kośa* (=bud) develops into the ‘*pañkaja*’ (=lotus-flower), but in the compound as it stands, the lotus-flower sounds to be the cause of the lotus-bud, and hence the flaw *Hetuvirodhin* in the first illustration. In the second illustration, the elephants are said to pull the noisy fetters, when, as a matter of fact, the fetters produce the noise only after being pulled by the elephants, i.e., the elephants’ pulling is the cause of the noisiness of the fetters and the noisiness is not the cause of the elephants’ pulling. As there is reversion of the cause and the effect (or, of the antecedent and the consequent) herein, the flaw *Hetuvirodhin* arises.

## 21. खण्डित<sup>61</sup>

अन्यवाक्यप्रवेशेन यद् व्यस्तं खण्डितं यथा ।

जनार्दनः शिवं दद्याद् भ्राता यस्य हलायुधः ॥ ७८ ॥

This flaw arises when a statement or description is dispersed by the intervention of another clause or sentence as in the author's own illustration.

There are two further illustrations from the *Kirātārjunīya* (5.39) and the *Raghuvamśa* (4.21) respectively, where too, RPM finds this flaw Khaṇḍita for the same reason—

अन्यच्च किरातार्जुनीये—

उत्फुल्लस्थलनलिनीवनादमुष्मादुद्धूतः सरसिजसम्भवः परागः ।

वाल्याभिर्वियति विवर्तितः समन्तादाधत्ते कनकमयातपत्रलक्ष्मीम् ॥

अत्र “सरसिजभवः परागः कनकमयातपत्रलक्ष्मीमाधत्ते” इत्यन्वये सति, कीदृशः परागोऽमुष्मात् स्थलनलिनीवनादुद्धूतः? इत्यन्यवाक्यप्रवेशेन साध्य-पदार्थहानित्वात् खण्डितदोषः ॥

रघुवंशे—

प्रससादोदयादम्भः कुम्भयोनेर्महौजसः ।

रघोः परिभवाशङ्किं चुक्षुभे द्विषतां मनः ॥

अत्रैकप्रबन्धे “कुम्भयोनेरुदयादम्भः प्रससाद” इत्यन्वये सति “रघोः परिभवाशङ्किं द्विषतां मनश्चुक्षुभे” इत्यन्यवाक्यप्रवेशेन विच्छिन्नत्वात् खण्डित-दोषः ॥

## 22. अधिपद<sup>62</sup>

चरितार्थे प्रयुक्तं यत् पदं चाधिपदं मतम् ।

यथा सा नः शिवं दद्यात् पार्वती पतिकामिनी ॥ ८१ ॥

This flaw occurs when a word is employed to denote something already denoted. In the author's own illustration

61. This flaw has slight affinity with Mammaṭa's Garbhita—*Kāyapraśāsa* 7, Illustration Verses 240-241 (pp. 363-364), and Bhoja's Vākyagarbhita—*Sarasvatikanthābharana* 1.24 (p. 24).

62. Compare Mammaṭa's flaw Adhikapada—*Kāyapraśāsa* 7, Illustration Verses 221, 222 (pp. 340-341).

the Deity already denoted by the pronoun सा is again redundantly referred to as पार्वती पतिकामिनी, and hence the flaw Adhipada.

There are four further illustrations respectively from the *Kirātārjunīya* (16.8), the *Raghuvamśa* (6.22), Raghunātha-Śiromaṇi Bhaṭṭācārya's *Tattvacintāmaṇi-Dīdhiti* (Introductory verse 2)<sup>63</sup> and the *Kāvyaaprakāśa* (1. 2, p. 6).

अन्यच्च किरातार्जुनीये—

रथाङ्गसङ्क्रीडितमश्वहेषा बृहन्ति मत्तद्विपबृंहितानि ।

सङ्घर्षयोगादिव मूर्च्छितानि ह्रादं निगृह्णन्ति न दुन्दुभीनाम् ॥

अत्र “सङ्घर्षयोगान्मूर्च्छितानि रथाङ्गसङ्क्रीडिताश्वहेषामत्तद्विपबृंहितानि श्रुत्वा दुन्दुभीनां ह्रादं न निगृह्णन्ति, ‘योद्धारः’ इति शेषः” इत्यन्वये<sup>64</sup> अश्वमत्तद्विपयोर्वैयर्थ्यम् । उक्तं च कविकल्पलतायाम्<sup>65</sup>—

शिञ्जितं भूषणारावो गजानां बृंहितं मतम् ।

गुञ्जारवो मिलिन्दानां हेषा हेषा च वाजिनाम् ॥

इति कविरूढनियतात् पदद्वयव्यर्थतया, ‘इव’शब्दस्यापि प्रयोजनहीनत्वादधिपद-  
दोषः ॥

रघुवंशे—

कामं नृपाः सन्ति सहस्रशोऽन्ये राजन्वतीमाहुरनेन भूमिम् ।

नक्षत्रताराग्रहसङ्कुलापि ज्योतिष्मती चन्द्रमसैव रात्रिः ॥

अत्र “रात्रिर्नक्षत्रताराग्रहसङ्कुलापि चन्द्रमसैव ज्योतिष्मती वर्तते” इत्यन्वये, “नक्षत्राणि च ताराश्च” इत्युपादाने ‘तारा’शब्दवैयर्थ्यादधिपददोषः ॥

अन्यच्च चिन्तामणिव्याख्यायां शिरोमणिभट्टाचार्याः—

अध्ययनभावनाभ्यां सारं निर्णीय निखिलतन्त्राणाम् ।

दीधितिमधिचिन्तामणि तनुते तार्किकशिरोमणिः श्रीमान् ॥

63. Bibliotheca Indica edition, Calcutta, 1910, p. 1.

64. Mallinātha's construction is quite different.

65. The latter half here appears as the first half of RPM's earlier citation from this *Kavikalpalatā* furnished in Footnote 27 above. None of these lines could be traced by me in Deveśvara's *Kavikalpalatā* and in Amaraçandra's *Kāvyaikalpalatā*. Compare Rāmāçaraṇa Tarkavāgiṣa Bhaṭṭācārya's commentary on the *Kārikā* मञ्जीरादिषु रणितप्रायं etc. cited in *Sāhityadarpaṇa* 7, p. 410 f.



अत्र “चिन्तामणौ दीधितिर्व्याख्यां तनुते” इत्यन्वये, वाक्यस्य चरितार्थत्वात् ‘श्रीमान्’ पदवैयर्थ्यादधिपददोषः ॥

मम्मटः—

काव्यं यशसेऽर्थकृते.....शिवेतरक्षतये ।

अत्र....“शिवेतरक्षतये” इत्यत्र ‘इतरक्षति’ शब्दवैयर्थ्यादधिपददोषः ॥

In these four illustrations, RPM finds respectively the words (i) अश्व, मत्तद्विप and इव, (ii) तारा, (iii) श्रीमान् and (iv) इतरक्षति to be redundant or useless (as the intended senses could have been conveyed even without the employment of those (words) and consequently declares each illustration to contain the flaw Adhipada. In support of his comment on the first illustration, he again quotes a verse from the *Kavikalpalatā*.

### 23. हीनोपम<sup>66</sup>

उपमेयेन सादृश्यमुपमानस्य वर्ण्यते ।

परगामित्वहेतोस्तद्वाक्यं हीनोपमं यथा ॥ ८६ ॥

समुद्रमेखलां पृथ्वीं वशीकर्तुं क्षमं तव ।

सामन्तवन्दनीयाङ्घ्रे राजते भुजपङ्कजम् ॥ ८७ ॥

This flaw arises when a sentence in relating the similarity of the Upamāna with the Upameya causes a benefit to the Upamāna (instead of to the Upameya). The author’s own illustration has this flaw, as in comparing such a great king’s arm with the lotus (bhujapaṅkajam) it really extols the lotus rather than the king’s arm.

The only further illustration is from a work named *Sāraṅgī*.<sup>67</sup>

66. RPM’s Hīnopama has little affinity with Bhoja’s Vākya-Doṣa Nyūnopama (न्यूनोपममिह न्यूनमुपमानविशेषणैः १) and Vākyaṛtha-Doṣa Hīnopama (हीनं यत्रोपमानं स्यात्तत्तु हीनोपमं स्मृतम् ।...) *Sarasvatī-kaṇṭhābharāṇa* 12.6 and 51, pp. 25, 41.

67. RPM is silent regarding the authorship of this *Sāraṅgī*. No work of this title is known to the CG, although there is some likelihood of the same being an abbreviation of the *Sāraṅgī-sārasamuccaya*, an anonymous Jyautiṣa work, recorded in CG, I, p. 713 a.



अन्यच्च सारङ्गनाम् —

सुरासुरैर्वन्दितपादपद्मं शिवात्मजं भक्तजनस्य शर्मदम् ।

तं विघ्नराजं प्रणतोऽस्मि नित्यं वागीश्वरं देवगुरुं शिवं च ॥

अत्र “सुरासुरैर्वन्दितपादपद्मं तं विघ्नराजं प्रणतोऽस्मि” इत्यन्वये ‘पादपद्मम्’ इत्यत्रोपमेयेनोपमानसादृश्यादत एव परगामित्वे सति केवलं पद्मस्यैव नतिरिति व्यज्यते इति हेतोर्हीनोपमदोषः ॥

In this verse, too, the comparison in ‘pādapadma’ (=lotus-like feet) is beneficial to the padma rather than to the pādas (feet of Gaṇeśa), and hence the flaw Hīnopama.

Here RPM concludes his treatment of the Vākya-Doṣas (इति वाक्यदोषाः ॥) and next deals with the nine Pada-Doṣas (अथ पददोषाः ॥)

#### B. The Pada-Doṣas

##### 24. स्वसङ्केतप्रकल्पात्<sup>68</sup>

स्वसङ्केतप्रकल्पात् स्वज्ञेयं वक्ति यत्पदम् ।

कुध्रजिनीलतेजोभिर्घातन्ते शैलभूमयः ॥ ८९ ॥

This flaw occurs when one assigns to a word an arbitrary import discernible to oneself (i.e. other than its generally recognised import). It occurs in the author’s own illustration, evidently as it uses the compound ‘Kudhrajinnila’ to denote the particular gem Indranīla (=a sapphire), simply because the portion ‘Kudhrajit’ (=a conqueror of mountains) thereof can etymologically be made to denote Indra, although such an import thereof is not generally known or recognised.

68. Compare the flaw Neyārtha of Bhoja (Pada-Doṣa—*Sarasvatikanṭhābharaṇa* 1.11, p. 11 f.) and Mammāṭa (a Pada-Doṣa as well as a Vākya-Doṣa—*Kāvyaaprakāśa* 7, Illustration Verses 157 and 181, pp. 283 and 303). Notably enough, RPM adopts Bhoja’s explanatory term (स्वसङ्केतप्रकल्पात् नेयार्थमिति कथ्यते ।) as the name of the flaw. Others explain ‘Neyārtha’ as नेयो न्यायपरिहारेण कवेः स्वेच्छया कल्पनीयोऽथो यस्य तदित्यर्थः, रूढिं प्रयोजनं वा विना शक्यसंबन्धमात्रेणाशक्यार्थोपस्थापनमिति यावत् । Another flaw Avācaka of Mammāṭa (*Kāvyaaprakāśa* 7, Illustration Verses 148-149, 174, pp. 274-276, 300) is also comparable to some extent. Mammāṭa’s illustration of the flaw kṣiṣṭa (Ibid, Illustration Verse 158, p. 284) is to some extent parallel to the third illustration cited by RPM for the present flaw,

The three further illustrations are respectively from the *Kirātārjunīya* (1.40), the *Śiśupālavadha* (4.26) and Kaṅkaṇa Kavi's *Bhāvapañcāśikā*<sup>69</sup>

अन्यच्च किराताञ्जुनीये--

अनारतं यौ मणिपीठशायिनावरञ्जयद्राजशिरःस्रजां रजः ।

निषीदतस्तौ चरणौ वनेषु ते मृगद्विजाह्ननशिखेषु बर्हिषाम् ॥

अत्र “राजशिरःस्रजां रजो मणिपीठशायिनौ यौ ते (चरणावरञ्जयत्तौ) ते चरणाविदानीं मृगद्विजाह्ननशिखेषु बर्हिषां वनेषु निषीदतः” इत्यन्वये ‘मणिपीठशायिनौ’ इत्यत्र “शयाते तौ शायिनौ” इति शीङ्घातोरर्थप्रतिपादकत्वे सति कविना स्वसङ्केतप्रकृतसतया स्वार्थं परित्यज्य ‘वर्तमाना’<sup>70</sup>त्वनिक्षेपात् स्वसङ्केतप्रकृतसार्थदोषः ॥

अन्यच्च माघे—

एकत्र स्फटिकतटांशुभिन्ननीरा नीलाश्मद्युतिभिदुराम्भसोऽपरत्र ।

कालिन्दीजलजनितश्रियं श्रयन्ते वैदग्धीमिह सरितः सुरापगायाः ॥

अत्र ‘वैदग्धीम्’ इत्यत्र कविना स्वसङ्केतप्रकृतसतया मुख्यार्थं परित्यज्य अन्यत् ‘शोभार्थं’ पदं परिकल्प्य योजितमिति हेतोः स्वसङ्केतप्रकृतसार्थदोषः ॥  
कङ्कणकवेर्भावपञ्चाशिकायाम्--

सिन्धुसूनुपतेभिर्त्रिं तस्यायुधपतिश्च यः ।

तस्य कन्यासखीस्वच्छं भाति ते कीर्तिमण्डलम् ॥

“ते कीर्तिमण्डलं भाति । कीदृशं भाति? सिन्धुसूनुश्चन्द्रः, तत्पतिः शम्भुः, तन्मित्रं विष्णुः, तस्यायुधं पद्मं, तत्पतिः सूर्यः, तत्कन्या यमुना,

69. Although some poets and authors named Kaṅkaṇa are known from other sources, a *Bhāvapañcāśikā* as ascribed to one of them has not yet been recorded. A *Bhāvapañcāśikā* ascribed to Kavi-Vṛnda, although recorded by Aufrecht as a Samskrit work in CC III, p. 88 b, is now revealed to be a Hindi work.—Vide P. K. Gode's pre-stated notice of the *Kavikaustubha* in *Poona Orientalist*, Vol. VII, Nos. 3-4, p. 164, Footnote 1. The Kaṅkaṇa-Kavi who composed the present *Bhāvapañcāśikā* is likely to be identical with his namesake who composed the *Mṛgāṅkaśataka*, many MSS whereof are recorded in the CC (I, p. 465 a, II, pp. 107 b, 218 a, III, p. 100).

तस्याः सखी गङ्गा, तद्वत् स्वच्छम्” इत्यत्र कवेः स्वज्ञेयपदनिक्षेपात् स्वसङ्केत-  
प्रकृत्यर्थदोषः ॥

The flaw occurs in the first two illustrations due to their use of the bases शायिन् and वैदग्धी in the senses वर्तमान and शोभा respectively, out of the poet's own arbitrary assignation of these imports thereto and without any authority of the lexicons etc. and support from others' usage. Similarly it occurs in the third illustration as the particular ultimate senses desired from the chain of words are assigned thereto by the poet himself and are not easily discernible to others.

### 25. अप्रसिद्ध<sup>70</sup>

प्रसिद्धार्थतया हीनमप्रसिद्धं स्मृतं बुधैः ।

शरच्चन्द्रनिभां गङ्गां जवान मुनिसत्तमः ॥ ७३ ॥

This flaw occurs when a word is used in an obscure or obsolete sense which, though assigned to it in Kośas or Gaṇapāthas, is not sanctioned or supported by usage. The author's own illustration uses the root इन् in the sense “to go” which, though recorded among its various senses in lexicons etc., lacks sanction from earlier poets' usage, and hence the flaw.

The only further illustration is from Kuṭumbakavi's *Prastāvaprabandha*<sup>71</sup>

अन्यच्च कुटुम्बकवेः प्रस्तावप्रबन्धे—

दधाति चन्द्रः किरणैश्चकोरान् क्षुधार्दितान् हन्ति तमः पयोधेः ।

करोति वृद्धिं जलजप्रकाशं सतां हि पुंसां प्रकृतिर्हिताय ॥

अत्र “चन्द्रः किरणैः क्षुधार्दितान् चकोरान् दधाति पोषणं करोति” इति प्रकृत्यर्थे सति, “वाञ् धारणपोषणयोः” अयं धातुर्धारणार्थः प्रसिद्धो भवति, तत्परावृत्तिहेतोरप्रसिद्धदोषः ॥

The flaw occurs in this verse due to its use of the root-धा in the sense ‘to nourish’, which, though granted thereto in lexicons etc., is not current in standard usage.

70. Compare Mammaṭa's Asamartha—*Kāvyaaprakāśa* 7, Illustration Verse 144, pp. 271-272. Vide also *Sāhityadarpaṇa* 7, p. 396.

71. The Poona MS, as noticed by P. K. Gode, reads this title as *Prastāvabandha*. The CC is unaware of a work of either of these titles or of its author Kuṭumba-Kavi.

26. अलक्षण<sup>72</sup>

विरुद्धं शब्दशास्त्रेण विज्ञेयं तदलक्षणम् ।

सप्तद्वीपां यथा चासौ धरणीमवते नृपः ॥ ७५ ॥

This flaw occurs when a form violating the injunctions of Grammar is used, as in the author's own illustration by using the root अच् in Ātmanepada when it is a Parasmaipadin root according to Pāṇini's Dhātupāṭha.<sup>73</sup>

There are five further illustrations, the first two being from the *Kirātārjunīya* (9.8 and 13.59), the third being the opening benedictory verse of the *Rasamañjarī*, and the last two being from the *Kumārasambhava* (5.70 and 6.81)—

अन्यच्च किरातार्जुनीये—

आकुलश्चलपतत्रिकुलानामारवैरनुदितौषसरागः ।

आययावहरिदश्वविपाण्डुस्तुल्यतां दिनमुखेन दिनान्तः ॥

अत्र “अनुदितौषसरागो दिनान्तो दिनमुखेन तुल्यतामाययौ” इत्यन्वये ‘अनुदितौषसरागः’ इत्यत्र “कालाठ्ठञ्”<sup>74</sup> “ठस्येकः”<sup>75</sup> इति अण्निषेधक-सूत्रद्वयस्योपादानात् ‘औषसिकः’ इति सिद्धम्, तत्परावृत्तिहेतोरलक्षणदोषः ॥ किरातार्जुनीये—

72. Compare Daṇḍin's flaw Śabadahīna—शब्दहीनमनालक्ष्य-लक्ष्यलक्षणपद्धतिः । पदप्रयोगोऽशिष्टः शिष्टेष्टस्तु न दुष्यति ॥ अवते भवते बाहुर्महीमर्णवशक्करीम् । महाराजन्न जिज्ञासा नास्तीत्यासां गिरां रसः ॥ etc.—*Kāvyaḍḍarśa* 3. 148 ff. (pp. 342-344), and Bhoja's flaw Asādhū—शब्दशास्त्रविरुद्धं यत्तदसाधु प्रचक्षते ।—*Sarasvatīkaṇṭhābharaṇa* 1. 7 (p. 4). Compare also Mammaṭa's flaw Cyutasamśkṛti—*Kāvyaaprakāśa* 7, Illustration Verse 142, pp. 268 ff.

73. “.....६०० अव रक्षणगति.....दानभागवृद्धिषु । मव्यादय उदात्ता उदात्ततः परस्मैभाषाः ।”

74. Pāṇini 4.3.11. The *Siddhāntakaumudī* on this Sūtra includes Bhāṛavi's present passage among un-Pāṇinian usages in contravention of this Sūtra—“...कथं तर्हि—‘शार्वरस्य तमसो निषिद्धये’ इति कालिदासः, ‘अनुदितौषसरागः’ इति भारविः, ‘समानकालीनम्’, ‘प्राक्कालीनम्’ इत्यादि च ? अपभ्रंशा एवैत इति प्रामाणिकाः ।”—NSP edition (with *Tattvabodhinī*), 1933, p. 255.

75. Pāṇini 7.3.50.

मार्गैरथ तव प्रयोजनं नाथसे किमु पतिं न भूभृतः ।

त्वद्विधं सुहृदमेत्य सोऽर्थिनं किं न यच्छति विजित्य मेदिनीम् ॥

“हे धनुर्धर! मार्गैस्तव प्रयोजनम्, तर्हि त्वद्विधं सुहृदं भूभृतः पतिमेत्य किमु न नाथसे?” इत्यन्वये, ‘नाथसे’ इत्यत्र “नाथृनाधृयाच्चोपतापै-  
श्वर्याशीः” अयं धातुः परस्मैपदधातुगणपठनात् (परस्मैपदीति) परस्मैपदमेव  
सिद्धम्, तत्परावृत्त्या आत्मनेपदप्रयोगादलक्षणदोषः ॥

रसमञ्जर्याम्—

आत्मीयं चरणं दधाति पुरतो निम्नोन्नतायां भुवि

स्वीयेनैव करेण कर्षति तरोः पुष्पं श्रमाशङ्कया ।

तल्पे किं च मृगतृचा विरचिते निद्राति भागैर्निजै-

रन्तःप्रेमभरालसां प्रियतमामङ्गे दधानो हरः ॥

अत्र “हरः निम्नोन्नतायां भुवि पुरतः आत्मीयं चरणं दधाति”  
इत्यन्वये, ‘पुरतः’ इत्यत्र ‘अग्र’वाचकात्, न तु ‘नगर’वाचकात्,  
“पञ्चम्यास्तसिल्” इत्यनेन ‘पुरस्तात्’ सिद्धत्वात् ‘पुरतः’ इति वक्तुमशक्य-  
त्वादलक्षणदोषः<sup>76</sup> ॥

तद्वत् कुमारे—

इयं च तेऽन्या पुरतो विडम्बना यदूढया वारणराजहार्थया ।

विलोक्य वृद्धोक्षमधिष्ठितं त्वया महाजनः स्मेरमुखो भविष्यति ॥

अन्यत्रापि—

प्रगम्य शितिकण्ठाय विबुधास्तदनन्तरम् ।

चरणौ रञ्जयन्त्वस्याश्चूडामणिमरीचिभिः ॥

अत्र ‘ल्यब्’योगे द्वितीयापेक्षायां तत्परावृत्तिहेतोरलक्षणदोषः ॥

The flaw Alakṣaṇa arises in all these cases due to their employment of un-Pāṇinian forms. In the first case the अण् formation औषस (=उषस् + अण्) forbidden by the Sūtra

76. On the use of this form पुरतः in the present *Rasamañjarī* verse, vide also Ananta-Paṇḍita's commentary *Vyañgyārthakaumudī* “.....पुरतः अग्रतः । .....‘पुरस्’ इत्यव्ययस्य पुरस्तः’ इति रूपं, न तु ‘पुरतः’ इति ‘इयं च तेऽन्या पुरतो विडम्बना’ इत्यादिमहाकविप्रयोगाद्यथातथास्य गतिश्चिन्तनीया ।”—Varanasi edition, 1904, pp. 7-8.



“कालाङ्ग” is used instead of the ठञ् formation औषसिक (=उषस् + ठञ्) prescribed by that Sūtra. In the second case the Ātmanepada form नाथसे is used, which is irregular, as, according to the Vārttika “आशिषि नाथ इति वाच्यम्”, it is valid only for the purpose of blessing and not for that of begging, requesting, etc. In the third and fourth cases, the form पुरतः in the sense “in front” (पुरस् + तसिल्) is objectionable, the regular Pāṇinian form in the sense being पुरस्तः or पुरस्तात्. In the last case the dative form शितिकण्ठाय as object to the gerundial प्रणम्य is objectionable, the due form being the accusative शितिकण्ठम्.

## 27. अगौरव<sup>77</sup>

अर्थगौरवहीनं यत्तद्गौरवमुच्यते ।

प्रतापो राजते राजन्! दीपवत्ते महीतले ॥ १०१ ॥

This flaw arises when an employed word is devoid of depth of meaning, i.e., conveys an undignified sense. The author's own illustration has this flaw, as comparison therein of the king's extremely brilliant valour with a mere lamp carries no depth of meaning or sense of high dignity.

The only further illustration is from the *Raghuvamśa* (3.55)—

अन्यच्च रघुवंशे—

हरेः कुमारोऽपि कुमारविक्रमः सुरद्विपास्फालनकर्कशाङ्गुलौ ।

भुजे शचीप्रत्नलताक्रियोचिते स्वनामचिह्नं निचखान सायकम् ॥

अत्र “कुमारोऽपि सुरद्विपास्फालनकर्कशाङ्गुलौ हरेर्भुजे स्वनामचिह्नं सायकं निचखान” इत्यन्वये ‘सुरद्विपास्फालनकर्कशाङ्गुलौ’ इत्यत्र, ‘सुराणां द्विपः’ तर्हि सर्वेषां वाहनं न सम्भवति, ‘सुरस्य द्विपः’, तर्हि प्रकृतौ ‘हरि’-शब्दस्योपादानं न वर्तते, तर्हि यथाकथञ्चिदर्थगौरवत्वादगौरवदोषः ॥

Herein the compound ‘suradvipa’ (=Airāvata the celestial elephant) as related with ‘Hari’ (=Indra) is not well construed in the sentence in a dignified manner and as such yields no depth of meaning as shown by RPM in his comment, and hence the flaw Agaurava.

77. Mammāta's flaw Anucitārtha is comparable to some extent.—*Kāvyaaprakāśa* 7, Illustration Verse 146, p. 273.

28. श्रुतिकटु<sup>78</sup>

दुःसहं कर्णयोर्यच्च पदं श्रुतिकटु स्मृतम् ।

स्रष्टा विनिर्मिता क्रोष्टी.....गर्हिता जनिः ॥ १०३ ॥

This flaw results from the use of a word (or words) sounding harsh and unpleasant to the ears.

The MS furnishes the author's own illustration with a gap and the same has to be restored somewhat as follows:—

स्रष्टा विनिर्मिता क्रोष्टुष्टीराष्ट्रे गर्हिता जनिः ॥

The flaw Śrutikaṭu herein is due to the recurrence of the harsh letters ट, र, क.

The only further illustration is from an astrological work named *Lalla-Muhūrtasāra*,<sup>79</sup> probably its opening benediction—

अन्वच्च ललमुहूर्तसारे—

मार्तण्डरश्मिवृन्दाभं वेतण्डकलवक्त्रकम् ।

भर्गदिग्भं तमीडेऽहं विष्टपलयभूषणम् ॥

अदभ्राभ्रमुसौहार्दनिगडेन नियन्त्रितः ।

यत्र द्रागद्रावितो दन्ती बभूव प्रेमलालसः ॥

अत्र कठोरशब्दप्रयोगेण कर्णयोर्दुःसहत्वात् श्रुतिकटुदोषः ॥

78. Compare Mammaṭa's flaw of the same name—*Kāvyapra-kāśa* 7, Illustration Verse 141, p. 267 f. Compare also Bhoja's flaw Kaṣṭa—पदं श्रुतेरसुखदं कष्टमित्यभिज्ञन्दितम् ।—*Sarasvatikanṭhābharaṇa* 1.8, p. 6.

79. No MS of Lalla's *Muhūrtasāra* is recorded in the CC, and the work is unknown to S. B. Dikshit's *Bhāratiya Jyotiṣśāstra* and to P. V. Kane's *Lists of Works and Authors on Dharmaśāstra*, too. Lalla's wellknown work, the *Śiṣyadhīvṛddhida-Tantra*, deals mainly with Astronomy. However, from numerous citations from Lalla in Govinda-Daivajña's *Piṅgadhārā* on the *Muhūrtacintāmaṇi* and in other similar commentaries it is evident that Lalla wrote also a work on Astrology, especially on its Muhūrta section. Vide Sudhakara Dvivedi : *Gaṇakataranṅgiṇī*, Varanasi, 1931, p. 11. Some earlier Dharma Nibandhas like Nārāyaṇabhaṭṭa's *Tristhaṭsetu*, too, cite Lalla as an authority on Muhūrta. RPM's present citation is in much likelihood the opening benediction to Gaṇeśa in the same work by Lalla entitled *Muhūrtasāra*.

Here, too, similar recurrence of harsh letters, single as well as joint, gives rise to the flaw Śrutikaṭu.

### 29. पुनरुक्ति<sup>80</sup>

पुनरुक्तिः पदं यत्र चरितार्थे नियोजियम् ।

भाति प्राग्दिशि पूर्णोऽसौ रजनीशो निशापतिः ॥ १०६ ॥

This flaw arises when a fresh word is employed to denote an already expressed sense, as in the author's own illustration using the word निशापतिः with the same meaning "the moon, the lord of the night" as has been already expressed by the earlier word रजनीशः.

There are two further illustrations. The first is *Raghuvamśa* 1.64—

अन्यच्च रघुवंशे—

त्वयैवं चिन्त्यमानस्य गुरुणा ब्रह्मयोनिना ।

सानुबन्धाः कथं न स्युः सम्पदो मे निरापदः ॥

अत्र 'सम्पदः' इत्युच्यमाने 'निरापदः' इति पुनरुक्तत्वेतोः पुनरुक्तिदोषः ॥

RPM construes<sup>81</sup> निरापदः as an adjective of संपदः. As both these words ultimately carry the same sense, redundancy occurs giving rise to the flaw Punarukti.

The next illustration is from Bhavabhūti's *Sāhityaratnākara*, cited by RPM once earlier (vide Footnote 33 above) on the flaw Śliṣṭa—

भवभूतेः सहित्यरत्नाकरे—

सुदति ! वद सुवाचं, मुञ्च वाचां यमत्वं,

प्रणयिनि मयि कोपं किङ्करे किं करोषि ।

यदि बत तव चित्ते सापराधोऽस्मि बाळे!

निजभुजयुगवल्ग्या बन्धनं मे विधेहि ॥

80. Compare Bhoja's Vākya-Doṣa Punaruktimat (पदं पदार्थ-  
श्रामिन्नौ यत्र तत् पुनरुक्तिमत् ।)—*Sarasvatikanthābharaṇa* 1.22, p. 20, and  
Mammaṭa's Artha-Doṣa Punarukta—*Kāvyaaprakāśa* 7, Illustration  
Verses 258-269, pp. 383-384.

81. Mallinātha construes differently.

अत्र “हे सुदति! सुवाचं वद” इत्युक्ते वाक्यार्थपरिपूर्तौ सत्त्वां “वाचां यमत्वं मुञ्च” इति पदत्रयपठनात् पुनरुक्तिदोषः ॥

Herein the flaw Punarukti occurs as the three words “वाचां यमत्वं मुञ्च” repeat the same sense as has been already expressed by the earlier clause “सुवाचं वद”.<sup>82</sup>

### 30. असम्मतम्<sup>83</sup>

असम्मतं यथा सायं शास्त्रान्तरविरोधि च ।

राजते भवनं भूप! महीरुहमरीचिभिः ॥ १०८ ॥

This flaw springs up when a word or passage, although conveying a meaning, conflicts with other Śāstras. The author's own illustration contains this flaw, as it, though conveying the sense “The mansion shines with the rays of the trees”, is inconsonant with the usual scientific convention that only luminous bodies or substances, and not dark-green trees, emit rays.

The only further illustration is *Raghuvamśa* 3.30—

अन्यच्च रघुवंशे—

धियः समग्रैः स गुणैरुदारधीः क्रमाच्चतस्रश्चतुरण्वोपमाः ।

ततार विद्याः पवनातिपातिमिर्दिशो हरिर्द्विर्हरितामिवेश्वरः ॥

अत्र “रघुः धियः समग्रैर्गुणैः क्रमाच्चतस्रो विद्यास्ततार” इत्यन्वये, ‘धियो गुणैः’ इत्यत्र बुद्धेरौदार्यधैर्यगाम्भीर्यशौर्यैश्वर्योद्यमादिभिर्गुणैः कृत्वा विद्यास्ततार’ इति सायं सत् शास्त्रान्तर(विरोध)माह, धियश्चतुर्विंशतिगुणे-  
ष्वन्तर्भावित्वम्, तर्हि ‘गुणस्य गुणः’ इति वक्तुमशक्यत्वादिति न्यायविरोधः ।  
तस्माच्छास्त्रान्तरविरुद्धत्वादसम्मतदोषः ॥

82. This is an illustration rather of a Vākya-Doṣa. RPM should have included this flaw also among his Vākya-Doṣas, just as Mammaṭa illustrates it both as a Padārtha-Doṣa and as a Vākya-Doṣa.

83. Compare Mammaṭa's Artha-Doṣas Prasiddhiviruddha and Vidyāviruddha—*Kāvya-prakāśa* 7, Illustration Verses 264-270, pp. 387 ff.



This verse is all right in stating that Raghu completely mastered the four great lores<sup>84</sup> by means of the entire guṇas (=excellences) of his Dhī (=Buddhi=Intellect), viz.<sup>85</sup> magnanimity, fortitude, profundity, prowess, majesty, diligence, etc. But its phrase धियः गुणैः is involved with the flaw Asammata, as it conflicts with the Nyāya-Vaiśeṣika systems, according to which Dhī itself is one of the twenty-four guṇas (=qualities or properties of substances)<sup>86</sup> and there can be no guṇa of a guṇa itself.<sup>87</sup>

### 31. व्याहृतार्थ<sup>88</sup>

इष्टार्थबाधकार्थं यत् प्राप्नोति व्याहृतार्थकम् ।

प्रतापेन महीं शास्ति नयेन वसुधाधिपः ॥ ११० ॥

This flaw arises when a word employed for a desired sense brings forth a contrary sense. The author's own illustration has this flaw inasmuch as 'नयेन' (=with prudence

84. Vide Kāmandaka, as cited by Mallinātha—

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्च शाश्वती ।

एता विद्याश्चतसस्तु लोकसंस्थितिहेतवः ॥

85. Kāmandaka, as cited by Mallinātha, furnishes quite a different list of these Dhī-Guṇas—

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।

ऊहापोहोऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

86. अथ गुणा उच्यन्ते । सामान्यवान्, असमवायिकारणम्, अस्पन्दात्मा गुणः । . . रूपरसगन्धस्पर्शसङ्ख्यापरिमाणपृथक्त्वसंयोगविभागपरत्वापरत्वगुरुत्वद्रवत्व-  
स्नेहशब्दबुद्धिसुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मसंस्कारभेदात् चतुर्विंशतिधा ॥  
—Kēśavamiśra's *Tarkabhāṣā* 2.7 (Pooa, 1943, p. 27).

87. However, Kālidāsa uses the 'Guṇa' here only in its general sense 'excellences', irrespective of the technical sense assigned to it in the Nyāya-Vaiśeṣika systems.

88. Compare Mammāṭa's Artha-Doṣa Vyāhata—*Kāvya-prakāśa* 7, Illustration Verse 257, p. 382. However, the comparison is hardly complete, since in both the illustrations of RPM the flaw results from the conflict between the desired straight sense and the unmeant sense differently drawn from the same words. Mammāṭa's other flaw Viruddhamatikṛt, too, is not fully comparable, as it results only in the event of compounded words whereas RPM's illustrations of Vyāhatārtha contain uncompounded words.



or statesmanship) therein, if read<sup>89</sup> as split up as नये न, yields a contrary sense (i.e., the king is not within the code of statesmanship).

The only further illustration is *Naiṣadhīyacarita* 2.62 (तव वर्त्मनि वर्ततां०), which, along with RPM's Vṛtti thereon, has been already cited in my main thesis (pp. lvi-lvii) with my comment thereon.

### 32. ग्राम्य<sup>90</sup>

यत्र यत्र न युक्तं यत्तत्र ग्राम्यं स्मृतं पदम् ।

रामा कटाक्षवाणेन निर्जवान प्रियं यथा ॥ ११२ ॥

This flaw arises when a word not fit or opportune for a particular passage is used there. It occurs in the author's own illustration on account of its use of the word 'निर्जवान' (=killed),<sup>91</sup> which is quite unsuited to describe the love development.

There are two further illustrations. The first is Appayya's *Kuvalayānanda*, Kārikā 6—

अन्यच्च कुवलयानन्दे<sup>92</sup>—

89. In this case 'pratāpena' would mean 'most oppressively' and not 'valorously'.

90. RPM's Grāmya appears to be a mixture of Mammata's Pada-Doṣas Grāmya (*Kāvyaprakāśa* 7, p. 282 f.), and Anucitārtha (Ibid 7, p. 273), etc. Compare two of the three varieties of the Pada-Doṣa Grāmya in Rudraṭa's *Kāvyālaṅkāra* 6.17-26 (NSP edition, 1928, pp. 65-68) wherein, too, the inappropriateness (anucitatva), and not vulgar-ness (asabhyatva), of the words employed constitutes this flaw.

91. In vulgar usage the root 'han' also means 'to rape'.

92. As a matter of fact, Appayya draws most of his Alāṅkāra definitions verbally from Chapter 6 of Jayadeva's *Candrāloka*, as he himself indicates in his introductory Verse 5 (येषां चन्द्रालोके दृश्यन्ते लक्ष्यलक्षणश्लोकाः । प्रायस्त एव तेषामितरेषां त्वमिनवा विरच्यन्ते ॥) in the *Kuvalayānanda*. Thus the present definition of Upamā in the *Kuvalayānanda* (NSP edition, 1937, P. 3) is adapted *verbatim* from *Candrāloka* 5.11 (उपमा यत्र सादृश्यलक्ष्मीरुल्लसति द्वयोः । हृदये खेलतोश्चैस्तन्वङ्गीस्तनयोरिव ॥) Vide Gāgābhaṭṭa's com. *Rākāgama* on this Kārikā of the *Candrāloka*, Varanasi, 1938, Pp. 50-55. RPM however, ignores this in his zeal to criticise Appayya, Vide Pp. xcviif, of my main thesis,

उपमा यत्र सादृश्यलक्ष्मीरुल्लसति द्वयोः ।

हंसीव कृष्ण! ते कीर्तिः स्वर्गङ्गामवगाहते ॥

यत्र द्वयोः सादृश्यलक्ष्मीरुल्लसति सा उपमा । अत्र “सादृश्यलक्ष्मीः शोभा, उल्लसति शोभते ।” तर्हि ‘शोभायाः शोभा’ इति वक्तुमशक्यत्वाद् वर्तमानाभिकाङ्क्षापरावृत्त्या अयुक्तपदनिक्षेपाद् ग्राम्यपददोषः ॥

RPM feels that the noun लक्ष्मीः (=शोभा) and the verb उल्लसति (=शोभते) mean the same thing and the use here of these two words together involves undue redundancy. Strictly the clause should have read यत्र द्वयोः सादृश्यमुल्लसति or यत्र द्वयोः सादृश्यलक्ष्मीर्विद्यते. Thus either of the two words ‘Lakṣmīḥ’ and ‘ullasati’ is needless for the passage and its use here gives rise to the flaw Grāmya.

The next and last illustration is from the *Kirātārjunīya* (1.33)—

अन्यच्च किरातार्जुनीये—

अवन्ध्यकोपस्य विहन्तुरापदां भवन्ति वश्याः स्वयमेव देहिनः ।

अमर्षशून्येन जनस्य जन्तुना न जातहार्देन न विद्विषादरः ॥

अत्र ‘जन्तु’पदेनामर्षशून्यत्वं समायातमेव, तर्हि जातहार्दत्वं विद्विषत्वं च तत्र न सम्भवति इत्ययुक्तपदप्रयोगेण ग्राम्यपददोषः ॥

RPM evidently takes<sup>93</sup> the word ‘jantu’ to mean an insect, i.e. a most insignificant man, and finds the flaw

93. Mallinātha in his com. on this verse interprets ‘jantu’ simply as ‘a human being’ and synonymous with ‘dehin’. Mammaṭa, on the other hand, finds it to be employed in contrast with आपदां विहन्तुः (interpreted as परकीयदारिद्र्यरूपाणामापदां विहन्तुः नाशयितुः = दातुः) and therefore intended to yield the sense ‘adātṛ’ (=a non-giver or miser). However, as the word ‘jantu’ with any aid from grammar, etymology or standard lexicons fails to yield the desired sense ‘adātṛ’, Mammaṭa finds the Pada-Doṣa Avācaka in its employment in the verse for such a sense—अत्र जन्तुपदमदातर्यर्थे विवक्षितम्, तत्र च नाभिषायकम् ।—*Kāvyaaprakāśa* 7, Illustration Verse 148, P. 275. Thus the different angles of vision lead Mammaṭa and RPM to declare different flaws in respect of the employment of the same word in the same verse.

Grāmya there on account of the employment of this needless word that renders its first adjective 'amarśaśūnya' unnecessary and redundant and the next two descriptions 'jātaḥārda' and 'vidviṣ' improbable.

Here stops RPM's treatment of flaws of words (इति पददोषाः ॥) and therewith of his entire individual flaws. RPM., unlike Mammaṭa, Viśvanātha, etc., does not notice separately the flaws of sense (Artha-Doṣas, sometimes further subdivided as Padārtha-Doṣas and Vākyaārtha-Doṣas), of sentiment (Rasa-Doṣas), of figures (Alaṅkāra-Doṣas), etc. The chapter concludes with three further verses, which will be noticed in due course later on.

*Brief Chronology of Kāvya-Doṣas in Sanskrit Poetics*<sup>94</sup>

Kāvya-Doṣas form an important topic of treatment in almost all major works on Sanskrit Poetics and, like Alaṅkāras etc., they tell an interesting story of themselves. Even the earliest extant treatise in the field, viz. Bharata's *Nāṭyaśāstra*, which, though concerned primarily with Dramaturgy, still incidentally deals with some technical topics (e.g. Metrics, Alaṅkāras, etc.) of Poetry as auxiliaries of Rasa, at 17.87-95 furnishes a list<sup>95</sup> and a brief exposition of ten Kāvya-Doṣas. Next, Medhāvin, who is known today only through references to him by Bhāmaha, Namisādhū, etc., is recorded<sup>96</sup> to have laid down seven Upamā-Doṣas. Next, Daṇḍin's *Kāvyaadarśa*, having earlier in Chapter I touched upon some minor flaws as reverses of some of the ten Guṇas and in Chapter 2 almost rejected the Upamā-Doṣas accepted by others, at the close of Chapter 3 (Verses 125-185) enume-

94. Vide V. Raghavan's thesis *Bhoja's Śṛṅgāraprakāśa* (published through the *New Indian Antiquary*), Ch. XV (Doṣas), Pp. 216-257.

The Doṣa section, like some other sections of Poetics, appears to be influenced to some extent by Nyāya-Vaiśeṣika, Dharmaśāstra, Kāmaśāstra, Arthaśāstra, etc. too.

95. अगूढमर्थान्तरमर्थहीनं भिन्नार्थमेकार्थमभिप्लुतार्थम् ।

न्यायादपेतं विषमं विसन्धि शब्दच्युतं च दश काव्यदोषाः ॥

17.88 (Varanasi edition, 1929, P. 210)

96. Vide further Footnote 100.

rates<sup>97</sup> and lucidly exposes ten main Kāvya-Doṣas ; while Bhāmaha's *Kāvya-lāṅkāra*, too, furnishes two detailed sets of ten<sup>98</sup> and eleven<sup>99</sup> Doṣas in Chapters 1 and 4-5 respectively and also reproduces in Chapter 2 the seven Upamā-Doṣas as laid down by Medhāvīn.<sup>100</sup> So far hardly any clear attempt at a scientific classification of these flaws is visible, but hereafter we find them grouped under various logical categories, Pada, Vākya, Śabda, Artha, etc. Vāmana in his *Kāvya-lāṅkārasūtra* and *Vṛtti* thereon enunciates at 2.1-2 five Pada-Doṣas,<sup>1</sup> five Padārtha-Doṣas,<sup>2</sup> three Vākya-Doṣas<sup>3</sup> and seven Vāk्यārtha-Doṣas<sup>4</sup> and at 4.2.8-21 accepts only six Upamā-Doṣas. Next, Rudraṭa's *Kāvya-lāṅkāra* lays down in Chapter 6, as Śabda-

97. अपार्थं व्यर्थमेकार्थं संशयमपक्रमम् ।

शब्दहीनं यतिभ्रष्टं भिन्नवृत्तं विसंधिकम् ॥

देशकालकलालोकन्यायागमविरोधि च ।

इति दोषा दशैवैते वर्ज्याः काव्येषु सुरभिः ॥ 3.125-126, p. 334

98. नेयार्थं क्लिष्टमन्यार्थमवाचकमयुक्तिमत् ।

गूढशब्दाभिधानं च कवयो न प्रयुज्यते ॥...

....श्रुतिदुष्टार्थदुष्टे च कल्पनादुष्टमित्यपि ।

1.38 and 47 (Varanasi, 1928, pp. 5-6)

99. अपार्थं व्यर्थमेकार्थं संशयमपक्रमम् ।

शब्दहीनं यतिभ्रष्टं भिन्नवृत्तं विसंधि च ॥

देशकालकलालोकन्यायागमविरोधि च ।

प्रतिशहेतुदृष्टान्तहीनं दुष्टं च नेष्यते ॥ 4. 1-2, p. 26.

100. हीनतासंभवो लिङ्गवचोभेदो विपर्ययः ।

उपमानाधिकत्वं च तेनासदृशतापि च ॥

त एत उपमादोषाः सप्त मेधाविनोदिताः । 2. 39-40, p. 12.

1. दुष्टं पदमसाधु कष्टं ग्राम्यमप्रतीतमनर्थकं च ।

2.1.4 (Vāṇī Vilās Press edition, 1909, p. 40).

2. अन्यनेयगूढार्थाश्लीलक्लिष्टानि च ।

2.1.11, p. 43. The last two of these flaws (viz. Aśliṭa and Klišṭa) come under Vākya-Doṣas, too: अन्त्याभ्यां वाक्यं व्याख्यातम् ।

2.1.22, p. 51.

3. भिन्नवृत्तयतिभ्रष्टविसंधीनि वाक्यानि । 2.2.1, p. 53.

4. व्यर्थैकार्थसंदिग्धायुक्तापक्रमलोकविद्याविरुद्धानि च । 2.2.9, P. 58.

Doṣas, six<sup>5</sup> Pada-Doṣas<sup>6</sup> and three Vākya-Doṣas<sup>7</sup> and in Chapter 11 nine Artha-Doṣas,<sup>8</sup> besides four Upamā-Doṣas<sup>9</sup>. Anandavardhana's *Dhvanyāloka*, followed by Abhinavagupta's *Locana* thereon, mentions the stock Kāvya-Doṣas only casually. It, however, declares<sup>10</sup> all Doṣas, like Guṇas and Alaṅkāras, as pertaining directly to Rasa and advocates<sup>11</sup> their consideration only in the context of their aucitya (appropriateness or consonance) or anaucitya with the Rasa in hand and their avoidance particularly if they hinder its due manifestation.<sup>11a</sup> It also points out<sup>12</sup> six contrary conditions

5. These enumerations are according to Namisādhū's interpretation of Rudraṭa. Some scholars, with a different interpretation of 6.2 and 6.40 cited in my next footnotes, find herein a seventh Pada-Doṣa Avyutpatti and a fourth Vākya-Doṣa Analāṅkāra.

6. असमर्थमप्रतीतं विसंधि विपरीतकल्पनं ग्राम्यम् ।

अव्युत्पत्ति च देश्यं पदमिति सम्यग् भवेद् दुष्टम् ॥

6.2, NSP edition, 1928, p. 61.

7. वाक्यं भवति तु दुष्टं संकीर्णं गर्भितं गतार्थं च ।

यत्पुनरनलङ्कारं निर्दोषं चेति तन्मध्यम् ॥ 6.40, p. 7.

8. अपहेतुरप्रतीतो निरागमो बाधयन्संबद्धः ।

ग्राम्यो विरसस्तद्धानतिमात्रश्चेति दुष्टोऽर्थः ॥ 11.2, p. 140.

9. सामान्यशब्दभेदो वैषम्यमसंभवोऽप्रसिद्धिश्च ।

इत्येते चत्वारो दोषा नासम्यगुपमायाः ॥ 11.24, p. 145.

10. Vide 2, 12 (श्रुतिदुष्टादयो दोषा अनित्या ये च दर्शिताः ।

ध्वन्यात्मन्येव शृङ्गारे ते हेया इत्युदाहृताः ॥)

11. Vide Vṛtti on 3.10-14...तदयमत्र परमार्थः—“अनौचित्याद्वेते नान्यद्रसभङ्गस्य कारणम् । प्रसिद्धौचित्यवन्धस्तु रसस्योपनिषत्तरा ॥”... (pp. 179 ff.).

11a. Vide V. Raghavan, *Some Concepts of Alaṅkāra Śāstra* (Adyar), ch. on *Aucitya*, p. 198 ff.

12. Vide 3. 18-19 (विरोधिरससंबन्धिविभावादिपरिग्रहः ।

विस्तरेणान्वितस्यापि वस्तुनोऽन्यस्य वर्णनम् ॥

अकाण्ड एव विच्छित्तिरकाण्डे च प्रकाशनम् ।

परिपोषं गतस्यापि पौनःपुन्येन दीपनम् ।

रसस्य स्याद्विरोधाय वृत्त्यनौचित्यमेव च ॥) and Vṛtti thereon (pp. 199 ff.).



leading to the respective Rasa-Doṣas, the seed whereof is already marked in the flaw Virasa noticed earlier by Rudraṭa and which are further found elaborated in due detail later by Mammaṭa. Kuntaka's *Vakroktijīvita*, so far as its extant bulk goes, does not treat the Kāvya-Doṣas as such anywhere separately, but from some stray discussions therein it is evident that it recognises whole-heartedly Ānandavardhana's doctrine of Aucitya in the settlement of poetic flaws.<sup>13</sup> Next, Mahimabhaṭṭa's *Vyaktiviveka*, which refutes Ānandavardhana's doctrine of Vyañjanā and Dhvani but still recognises<sup>14</sup> Rasa (manifested, according to it, through Anumāna) to be the soul of Poetry and Anaucitya to be Doṣa in general, at the outset of Chapter 2 first endorses<sup>15</sup> the Rasa-Doṣas of Dhvanyāloka as the Antaraṅga or Artha-Doṣas and thereafter restricts<sup>16</sup> the Bahiraṅga or Śabda-Doṣas to five main heads. Next, Bhoja's *Sarasvatikanṭhābharana* and *Śṛṅgāraprakāśa*<sup>17</sup> mention the Doṣas under three categories

13. Vide Kuntaka's own Vṛtti on Kārikās 1.53-57 of the *Vakroktijīvita*—Calcutta, 1923, Pp. 72-78.

14. Vide 1.26 (काव्यस्यात्मनि संज्ञिनि रसादिरूपे न कस्यचिद्विमतिः ।  
..... Varanasi, 1936, p. 105), Vṛtti prior to 1. 74—(.....  
शब्ददोषाणामनौचित्योपगमात्, तस्य च रसभङ्गहेतुत्वात् । p. 133), 1.90 ff  
(...ततश्चार्थासामञ्जस्यादनौचित्यं प्रसज्यते ॥

बहिरङ्गान्तरङ्गत्वभेदात्तद् द्विविधं मतम् ।

तत्र शब्दैकविषयं बहिरङ्गं प्रचक्षते ॥

द्वितीयमर्थविषयं तत्त्वाद्यैरेव दर्शितम् ।...

पारम्पर्येण साक्षाच्च तदेतत्प्रतिपद्यते ।

कवेरजागरुकस्य रसभङ्गनिमित्तताम् ॥

यत्वेतच्छब्दाविषयं बहुधा परिदृश्यते ।

तस्य प्रक्रमभेदाद्या दोषाः पञ्चैव योनयः ॥—Pp. 135-136).

15. P. 149.

16. ...अपरं पुनर्बहिरङ्गं बहुप्रकारं संभवति । तद्यथा—विधेयाविमर्शः,  
प्रक्रमभेदः, क्रमभेदः, पौनरुक्त्यं, वाक्यावचनं चेति । .....त एते विधेयाविमर्शादयो  
दोषा इत्युच्यते । pp. 150 ff.

17. As stated by V. Raghavan in his thesis mentioned in Footnote 94 above,

Pada<sup>18</sup>, Vākya<sup>19</sup> and Vākyaṛtha<sup>20</sup> and furnish sixteen Doṣas under each category. Finally, Mammaṭa's *Kāvya-prakāśa*<sup>21</sup> in Chapter 7 enumerates mainly sixteen Pada-Doṣas (some of which may also appear as Vākya-Doṣas or Padārṇśa-Doṣas),<sup>22</sup>

18. *Sarasvatikanthābharaṇa* 1. 4-6 :

असाधु चाप्रयुक्तं च कष्टं चानर्थकं च यत् ।

अन्यार्थकमपुष्टार्थमसमर्थं तथैव च ॥

अप्रतीतमथ क्लिष्टं गूढं नेयार्थमेव च ।

संदिग्धं च विरुद्धं च प्रोक्तं यच्चाप्रयोजकम् ॥

देश्यं ग्राम्यमिति स्पष्टा दोषाः स्युः पदसंभ्रयाः ।—P. 4.

19. *Ibid.* 1.18-20—शब्दहीनं क्रमभ्रष्टं विसंधि पुनरुक्तिमत् ।

व्याकीर्णं वाक्यसंकीर्णमपदं वाक्यगर्भितम् ॥

द्वे भिन्नलिङ्गवचने द्वे च न्यूनाधिकोपमे ।

भग्नचलन्दोयती च द्वे अशरीरमरीतिमत् ॥

वाक्यस्यैते महादोषाः षोडशैव प्रकीर्तिताः । Pp. 17-18.

20. *Ibid.* 1.44-16—अपार्थं व्यर्थमेकार्थं ससंशयमपक्रमम् ।

स्त्रिन्नं चैवातिमात्रं च परुषं विरसं तथा ॥

हीनोपमं भवेच्चान्यदधिकोपममेव च ।

असदृक्षोपमं चान्यदप्रसिद्धोपमं तथा ॥

निरलङ्कारमश्लीलं विरुद्धमिति षोडश ।

उक्ता वाक्यार्थजा दोषा ... ॥—Pp. 35-36.

21. Mammaṭa, following Ānandavardhana, defines Doṣa mainly as that which baffles Rasa and next as also concerned with Śabda, Artha, etc. as they are employed to produce Rasa.

मुख्यार्थहृतिर्दोषो रसश्च मुख्यस्तदाश्रयाद्वाच्यः ।

उभयोपयोगिनः स्युः शब्दाद्यास्तेन तेष्वपि सः ॥ 7. 49, p. 263 ff.

22. दुष्टं परं श्रुतिकट्टं च्युतसंस्कृत्यप्रयुक्तमसमर्थम् ।

निहतार्थमनुचितार्थं निरर्थकमवाचकं त्रिधाश्लीलम् ॥

संदिग्धमप्रतीतं ग्राम्यं नेयार्थमथ भवेत् क्लिष्टम् ।

अविमृष्टविधियांश्च विरुद्धमतिकृत्स्नमासगतमेव ॥

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\*

अपास्य च्युतसंस्कारमसमर्थं निरर्थकम् ।

वाक्येऽपि दोषाः सन्त्येते पदस्यांशेऽपि केचन ॥

twenty-one Vākya-Doṣas,<sup>23</sup> twenty-three Artha-Doṣas<sup>24</sup> and thirteen Rasa-Doṣas<sup>25</sup> and at the close of Chapter 10 demonstrates how the so-called Alaṅkāra-Doṣas accepted as a separate category by others can appropriately be referred to one or the other of the Doṣas noticed in Chapter 7.<sup>26</sup> These are the main vivid landmarks in the history of Kāvya-Doṣas. Each successive stage herein marks a distinct logical and intellectual advancement over the preceding one till the topic is exhaustively stabilised by Mammaṭa. It is mainly on Mammaṭa, and to a smaller extent on Bhoja and Daṇḍin, that the sections on Kāvya-Doṣas are found based in most of the later major treatises on Poetics, Ruyyaka's *Sāhityamīmāṃsā* (Ch. 3, mutilated), Vāgbhaṭa's *Alaṅkāra* (Ch. 2), Hemacandra's *Kāvyaṇuśāsaṇa* (Ch. 3), Jayadeva's *Candrāloka* (Ch. 2), Vidyādhara's *Ekāvalī* (Ch. 6), Vidyānātha's

23. प्रतिकूलवर्णमुपहतलुप्तविसर्गं विसंधि हतवृत्तम् ।  
न्यूनाधिककथितपदं पतत्प्रकर्षं समाप्तपुनरात्तम् ॥  
अर्धान्तरेकवाचकमभवन्मतयोगमनभिहितवाच्यम् ।  
अपदस्थपदसमासं संकीर्णं गर्भितं प्रसिद्धिहतम् ॥  
भग्नप्रक्रममक्रमममतपरार्थं च वाक्यमेव तथा ।—7.53-55, P. 327.

24. अर्थोऽपुष्टः कष्टो व्याहतपुनरुक्तदुःक्रमग्राभ्याः ॥  
संदिग्धो निर्हेतुः प्रसिद्धिविद्याविरुद्धश्च ।  
अनवीकृतः सनियमा नियमविशेषविशेषपरिवृत्ताः ॥  
साकाङ्क्षोऽपदयुक्तः सहचरभिन्नः प्रकाशितविरुद्धः ।  
विध्यनुवादायुक्तस्यक्तपुनःस्वीकृतोऽश्लीलः ॥—7. 55-57, P. 378.

25. व्यभिचारिरसस्थायिभावानां शब्दवाच्यता ।  
कष्टकरूपनया व्यक्तिरनुभावविभावयोः ॥  
प्रतिकूलविभावादिग्रहो दीप्तिः पुनः पुनः ।  
अकाण्डे प्रथनच्छेदावङ्गस्याप्यतिविस्तृतिः ॥  
अङ्गिनोऽननुसंधानं प्रकृतीनां विपर्ययः ।

अनङ्गस्याभिधानं च रसे दोषाः स्युरीदृशाः ॥—7.60-62, Pp. 433-434.

26. His lists under the accepted categories, too, Mammaṭa himself hints, can be reduced to some extent, since some of the flaws are noticed by him separately only out of reverence to the earlier authorities and are, really speaking, only varieties of identical heads. Vide his *Vṛtti* prior to 7. 53:

यद्यप्यसमर्थस्यैवाप्रयुक्तादयः केचन भेदाः, तथाप्यन्यैरालङ्कारिकैर्विभागेन  
प्रदर्शिता इति भेदप्रदर्शनैवोदाहृतव्या इति च विमर्शयोकाः ॥—P. 326.

*Pratāparudrayaśobhāṣaṇa* (Ch. 5), Vāgbhaṭa II's *Kāvyaṇuśāṣaṇa* (Ch. 2), Viśvanātha's *Sāhityadarpaṇa* (Ch. 7), Bhānudatta's *Alaṅkāratilaka* (Ch. 2), Keśavamiśra's *Alaṅkāraśekhara* (Ch. 4-6), etc.

*Changes in Names, Conceptions, etc. and the  
Definition of Kāvya-Doṣas*

In the above chronology of Kāvya-Doṣas, like their number and categories, their names and conceptions too, have undergone radical changes in several cases. In some cases, even when an old name is retained, its conception is altered or abnormally modified, and *vice versa*. The definition of Doṣas, too, has kept itself fluctuating from time to time. Thus Bharata gives Doṣas a positive value and Guṇas a negative one, inasmuch as he defines Guṇas as reverses of Doṣas.<sup>27</sup> Vāmana, on the other hand,<sup>28</sup> mentions Doṣas as reverses of Guṇas and thus treats Guṇas as positives and Doṣas as their negations. Rudraṭa seems to fall in line with Bharata in this respect. Still, most of the other rhetoricians appear to grant a definite positive status both to Guṇas and to Doṣas, although some of them notice in addition a slight negative feature also in Doṣas. The definitions of Doṣas by Ānandavardhana, Mahimabhaṭṭa and Mammaṭa have already been incidentally noticed by us earlier. Daṇḍin, Bhāmaha and Bhoja,<sup>29</sup> although advocating avoi-

27. एते दोषास्तु विज्ञेयाः सूरिभिर्नाटकाश्रयाः ।

एत एव विपर्यस्ता गुणाःकाव्येषु कीर्तिताः ॥—*Nāṭyaśāstra* 17.95, P. 211

28. गुणविपर्ययात्मानो दाषोः ।—*Kāvyaśāstra*, 2.1.1, P. 39.

29. In the *Śṛṅgāraprakāśa*, Bhoja too implies Anaucitya to be the main characteristic of Doṣa. Vide “तत्र दोषहानमनौचित्यादिपरिहारेण ।”—cited by V. Raghavan in his thesis, P. 223. Ratneśvara, in his commentary *Ratnadarpaṇa* on the *Sarasvatīkaṇṭhōbharṇa*, defines or describes Doṣa in line with Ānandavardhana, Mammaṭa, etc. Vide his com. on 1.3.—...अभिमतप्रतीतिव्यवधायकतया विप्रभूतः शश्वत् काव्ये हेयतामासादयति स एव दोषः । अयमेवार्थः “मुख्यार्थहतिदोषः—” इति प्रदेनान्येषामभिमतः । (P. 3), on 1.14—इति सहृदयसहृदयसाक्षिकं दोषबीजम् । (—p. 14), on 1. 120—सहृदयोद्वेजकत्वेन हि दोषता । यत्र तु कथञ्चित्ताभावो न भवति, तत्र दोषत्वहानिरचितैव । —(P. 116), etc.

Even Daṇḍin seems to accept sahrdayodvejakatva as the main test of a poetic flaw. Vide न लिङ्गवचने भिन्ने...उपमादूषणायालं यत्रोद्वेगो न धीमताम् ॥ *Kāvya-darśa* 2.51, P. 97.



dance of Doṣas in very strong terms, have not defined them anywhere specifically. Among the later rhetoricians, Vidyānātha,<sup>30</sup> Viśvanātha,<sup>31</sup> Keśavamiśra,<sup>32</sup> etc., too, define Doṣa as something that depreciates Poetry or causes hindrance to the realisation of Rasa. Most of the rhetoricians from Daṇḍin onwards further indicate or suggest the non-eternal character (Anityatā) of most of the Doṣas and demonstrate with illustrations how under peculiar conditions a Doṣa ceases to be a Doṣa or even becomes a Guṇa.

### *RPM's Contribution to the Topic*

To this topic of Kāvya-Doṣas endowed with such a picturesque background and splendid chronology, RPM makes a tolerably artistic contribution in the present Chapter 2 of his *Kavikaustubha*. The chapter, as my comparative study above would reveal, amply evinces RPM's close, critical and very intelligent study of his predecessors in the field, especially of Daṇḍin, Bhoja and Mammaṭa. It may be seen that most of RPM's thirty-two flaws are common to several of his predecessors, and that the striking verbal similarities of comparative passages cited in footnotes bear out that he draws a good many of his flaws directly from Daṇḍin,<sup>33</sup>

30. (तत्र दोषसामान्यलक्षणम्—) दोषः काव्यापकर्षस्य हेतुः शब्दार्थ-  
गोचरः ।—*Pratāprudrayasobhūṣaṇa* 5.1, P. 296.

31. *Sāhityadarpaṇa* 1.2—दोषास्तस्यापकर्षकाः । (—P. 24), 7.1—  
रसापकर्षका दोषाः—(—P. 379).

32. *Alaṅkāraśekhara* 2—दोषत्वं च रसोत्पत्तिप्रतिबन्धकत्वम् । रसकारणी-  
भूताभावप्रतियोगियथार्थज्ञानविषयत्वमिति यावत् । (—P. 14),—तथा चान्वयबोधा-  
नुकूलाकाङ्क्षासत्त्वेऽपि रसोत्पत्त्यनुकूलाकाङ्क्षादिविरहो दोष इति ध्येयम् । संप्रदायानु-  
शेषेन व्याख्येयं मम वस्तुतः । तादृक्काव्यं प्रकुर्वीत यत्रोद्वेगो न धीमताम् ॥ (P. 20).

33. E.g., 5. Apārtha, 11. Ekārtha, 12. Vyasta, 17. Kalāvi-  
rodhin, etc.

Although the high verbal similarities in the respective defini-  
tions here prove beyond doubt RPM's indebtedness to Daṇḍin's  
*Kāvya-darśa* in its present extent, it is uncertain if RPM had access  
also to the *Kalāpariccheda*, which I have conclusively proved to be a



Bhoja<sup>134</sup> and from Mammata<sup>135</sup> whom he also further cites thrice explicitly.

### *RPM's Innovations*

However, RPM is not a blind follower of his predecessors. Although he adopts the old names of flaws in most cases, he also alters or modifies their conceptions in his own way in some cases. Thus, for instance, in the case of 19, Nyāyavirodhin, 'Nyāya' means Logic (Hetuvidyā) according to Daṇḍin etc., but justice, Politics or Ethics (Nīti)<sup>36</sup> according to RPM. Vide further the comparative footnotes under 8. Āgamavirodhin, 13. Rītiparibhraṣṭa, 23. Hinopama, 31. Vyāhatārtha, 32. Grāmya, etc. He appears to coin a new flaw in 4. Asaṁmīta by reversing Bhoja's Guṇa Saṁmitatva. Śleṣa or Śliṣṭa is the name of a Guṇa according to Daṇḍin etc., and of an Alaṅkāra according to all rhetori-

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chapter, now lost, of the *Kāvyādarśa* and to have survived at least up to the 13th and 14th centuries A. C.—Vide my two papers "Fresh Evidence for Daṇḍin's Composition of *Kalāpariccheda*" and "Kalāpariccheda an Obsolete Section of Daṇḍin's *Kāvyādarśa*: Evidence for Its Existence in the 13th and 14th Centuries A.C." published respectively in the *Indian Historical Quarterly*, Vol. XXIV, No. 2, Pp. 114-122 and in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. 26, Part I, Pp. 94-98.)

Daṇḍin's further direct influence over RPM will be brought out later on in the course of my critical remarks on the opening benediction of the *Nāḍījñānavidhī*.

34. E.g., 2. Kriyāvyasta, 4. Asaṁmīta, 9. Yatibhraṣṭa, 24. Svasaṁketa-prakṛiptārtha, etc.

35. E.g. 10. Nyūnapada, 22. Adhipada, 23. Śrutikaṭu, 29. Punarukti, etc.

36. A highly parallel conception is found in Bhāmaha's *Kāvyālaṅkāra* 4.38, P. 30)

न्यायः शास्त्रं त्रिवर्गोक्तिर्देण्डनीति च तां विदुः ।

अतो न्यायविरोधीष्टमपेतं यत्तया... ॥

(Vide further Bhāmaha's illustration with discussion in 4.39-46). However, there is no further evidence to warrant RPM's contact with Bhāmaha's treatise.

cians, but it is also the name of a flaw (7. Śliṣṭa=lit. clung together) according to RPM. RPM also omits a separate treatment of some stock flaws like Aślīla, Viśam̐dhi, etc. Unlike most of his predecessors, he begins with Vākya-Doṣas and ends with Pada-Doṣas and omits separate categories of Artha-Doṣas and Rasa-Doṣas. He must have his own reasons for these additions, alterations and omissions, some of which could be brought to light only when the lost chapters of his *Kavikaustubha* are discovered.

*RPM's Examples and Technical Comments:  
His Deep Scholarship*

RPM's examples of his own composition, although sometimes only prosaic, are vivid illustrations of the respective flaws in consonance with his own definitions thereof. In respect of illustrating the flaws from the compositions of earlier poets and authors, he generally refrains from repeating the old stock examples cited by earlier rhetoricians and makes his own fresh choice in the direction. An exhaustive list of works and authors cited by him in this strain is furnished in my main thesis (P. xxv) and now his entire citations along with his technical comment thereon are reproduced or noticed in this Note. As already revealed in my footnotes in this Note, about twenty of these works and authors are totally unknown to Aufrecht's CC and other published sources. RPM's citations even from the well-known epics of Kālidāsa, Bhāravi, Māgha, Śrīharṣa, etc., do not fail to testify to his originality and perfect critical command over them, and these are drawn from different cantos of these poems. In some of these citations, RPM's textual readings and interpretations are at variance with those of Mallinātha etc. His technical comments indeed establish his vast erudition, deep scholarship and admirable critical acumen. If sometimes they appear somewhat scholastic or hair-splitting and as merely making out faults, these charges can be laid with equal force also against most of his celebrated predecessors in the field, not excluding even Mahimabhaṭṭa and Mammaṭa.

*No Flawlessness in RPM's Own Works*

RPM's present brilliant treatment of Kāvya-Doṣas and his equally impressive command over Pāṇini evinced by his

sundry grammatical discussions herein may lead us to expect complete flawlessness in his own compositions. However, the expectation, though generally fulfilled, is beset with a few exceptions occurring under odd circumstances. As shown in my main thesis, p. xiv, a few un-Pāṇinian forms have crept into his *Cikitsāmañjarī* mainly under metrical exigencies. In *Damayantīsvayamvara*,<sup>37</sup> 6, the form त्याजी is employed for alliteration's sake. The base त्याजिन् herein is quite un-Pāṇinian, as Pāṇini<sup>38</sup> prescribes only त्यागिन् (=त्यञ् + घिनुन्) for the requisite sense. RPM himself would declare the flaw Alakṣaṇa in all these cases. Merely to gain a syllable needed by the respective metres, RPM thrice prefixes the employed roots with the preposition आ and still expects the roots to convey their original senses, although the preposition is well known as leading the roots to quite opposite or substantially altered senses. Vide *Kavikaustubha* 2.40 where आददौ (=took) is used to mean ददौ (=gave) and *Cikitsāmañjarī* 4. 35, 37 where आहरति (=brings) is used to mean हरति (=destroys, cures). Although in print I have divorced the preposition from the verbal forms in the three cases so that it may somehow be interpreted as समन्तात् (=from all sides, completely), still the same lacks authoritative sanction, and one may well declare herein the flaw Anyārtha<sup>39</sup> of Bhoja or 'upasargasamśargāt arthāntaragata Avācaka'<sup>40</sup> of Mammaṭa. Rare cases of Chandobhraṣṭa and Yatibhraṣṭa from the *Cikitsāmañjarī* have already been pointed out in my main thesis, p. xiv. As I have remarked there, it is indeed easier to preach than to practise, and Raghunātha-Paṇḍita is no exception unless viewed superficially or with purposeful favourable bias.

37. The verse is cited fully in my main thesis, P. lxxxvii.

38. 3.2.142—संपृचानुरुधाङ्यमाङ्यसपरिसुसंज्ञपरिदेविसंज्ञपरिक्षिप - परिस्टपरिवदपरिदहपरिमुहदुषद्विषदुहदुहयुजाक्रीडविचित्रत्यजजरभजातिचरापचराभुषा - भ्याह्नश्च । on which the *Siddhāntakaumudī* (P. 512) says—घिनुन् स्यात् । . . . त्यागी । . . .

39. *Sarasvatikanthābharāṇa* I.9 (P. 7.)

40. *Kāvyaprakāśa* 7, Illustration Verse 150, Pp. 276-277.

A dual role of this sort, although disparaged<sup>441</sup> in ordinary spheres, finds, in the case of a poet-cum-rhetorician like RPM, a very laudable defence from Mahimabhaṭṭa at *Vyaktiviveka* 2.2 (p. 153) :—

स्वकृतिष्वयन्त्रितः कथमनुशिष्यादन्यमयमिति न वाच्यम् ।

वारयति भिषगपथ्यादितरान् स्वयमाचरन्नपि तत् ॥

*Kāvya-Doṣas—Positive Entities According to RPM*

It has already been noticed earlier in this paper that RPM in defining or describing Kāvya-Doṣas as thorns in poetical compositions accords them a positive status.

Now to turn to the three concluding verses of the Chapter. In the first of these verses—

अत्युक्तौ च समस्यायां कचिदोषो न जायते ।

कार्यान्तरे प्रपन्ने हि विषमम्यमृतायते ॥ ११५ ॥

RPM, evidently implying that Kāvya-Doṣas are non-eternal (anitya), points to two circumstances under which a flaw may sometimes cease to be a flaw, viz., in the cases of Atyukti (a figure)<sup>42</sup> and Samasyāpūrti.<sup>43</sup> He evidently means that flaws like Āgama-, Avasthā-, Dravya-, Deśa-, Kālā-, Nyāya-, Kāla-, Hetu-virodhins, etc., in the case of Atyukti and like Vyastasambandha, Svasaṅketa-prakṛptārtha, Śrutikaṭu etc. in

41. राजन्! सर्षपमात्राणि परच्छिद्राणि पश्यसि ।

आत्मनो बित्त्वमात्राणि पश्यन्नपि न पश्यसि ॥

(—*Mahābhārata* 1.74.82, Poona, 1929, P. 142),

परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम् ।

धर्मे स्त्रीयमनुष्ठानं कस्यचित्सुमहात्मनः ॥

(—*Hitopadeśa* 1.76, Bombay, 1887, P. 23); Vernacular sayings like :

पर-उपदेश कुसल बहुतेरे । जे आचरीह ते नर न घनेरे ॥, लोकां सांगे ब्रह्मज्ञान ।

आपण कोरड पाषाण ॥ etc.

42. For the figure Atyukti, vide *Candrāloka* 5.116 (P. 108) *Kuvalayānanda* 163 (Pp. 164-165), *Alaṅkāraṃajjūṣā* 127 (Pp. 217-218), etc. Vide also *Kāvya-darśa* 1.89-92 (Pp. 59-60), where Atyukti is mentioned as the reverse of Kānti, one of Daṇḍin's ten Guṇas.

43. For Samasyāpūrti, vide Yaśodhara's commentary *Jaya-maṅgalā* on Vātsyāyana's *Kāmasūtra* 1.3.16 (enunciating 64 Raṅga-vidyās), Item No. 33 (Varanasi, 1929, P. 33), Aṃaracandra's *Kāvya-kalpalatā-Vṛtti* 4.7 (Pp. 148-154), etc.



the event of Samasyāpūrti do not often mar the Rasa in hand and are hence tolerable. The simile furnished here on poison becoming nectar in the event of serving an unusual purpose suggests that RPM, too, allows a Doṣa to become sometimes even a Guṇa under such circumstances. As indicated in Footnote 20 above, the simile here on account of high verbal identity appears to be borrowed by RPM directly from the citation “यथा हि योगादमुतायते विषं विषायते मध्वपि सर्पिषा समम् ।” in Govinda-Daivajña’s commentary *Pīyūṣadhārā* on the *Muhūrtacintāmaṇi*, which, in its turn, must have drawn it from Kālidāsa’s immortal lines “विषमप्यमृतं क्वचित् भवेदमृतं वा विषमीश्वरेच्छया ॥” — (*Raghuvamśa* 8.46). (For the solid contribution made by this verse to my solution of the problem of identification of Raghunātha-Paṇḍita, vide my main thesis, P.li.)

The next verse—

दोषैरशेषै रहितं समन्तादलङ्क्रियाभङ्गिमनोऽभिरामम् ।

लोके चिरं तिष्ठति तच्च काव्यं<sup>44</sup> काव्यज्ञशिक्षाविहितं यदि स्यात् ॥ ११६ ॥

is evidently the subject-conclusion of the chapter and appears to be influenced to some extent by Daṇḍin’s similar verses at the close of each of the three extant chapters of the *Kāvya-darśa*.<sup>45</sup> It states that a poem, if composed (strictly) in consonance with the instructions of literary critics (i.e., the science of Poetics), becomes completely flawless and fascinating with figures of speech and periphrasis and also enjoys long currency in the world. The verse thus indirectly proclaims the indispensability of treatises on Poetics like the present *Kavikaustubha* to new poets longing for literary success and also stresses the necessity of evasion of flaws and creation of poetic charms with due aid from such treatises to ensure longevity of the new poetic products.

The last verse—

रघुनाथमुखारविन्दतो विगलत्यद्य लसन्मणिस्रजा ।

इति तद्रचयन्तु सुन्दरं किल कण्ठाभरणं विपश्चितः ॥ ११७ ॥

44. Compare *Kāvya-prakāśa* 1.3 (P. 11)

शक्तिर्निपुणता लोकशास्त्रकाव्याद्यवेक्षणात् ।

काव्यज्ञशिक्षयाभ्यास इति हेतुस्तदुद्भवे ॥

45. Viz. 1.104-105 (Pp. 68-69), 2.368 (P. 269), 3.187 (P. 355).



is the author's personal conclusion to the chapter. Herein RPM states that a necklace of bright jewels is trickling out today from his mouth and hence the wise should make of it a charming ornament on their neck. Probably RPM's views on Poetics were mainly orally expressed and he set out these views in the various chapters of the *Kavikaustubha* for the benefit of new poets at the insistence of learned admirers, from whom he now naturally expects a fit reception for the same.

As to how the completed chapters of the *Kavikaustubha* were actually received by the contemporary learned society we have today no means to decide. The chapter colophon is duly reproduced in my main thesis (p. xxv) and also discussed (Pp. lix-lx) further on along with the parallel chapter colophons of the *Cikitsāmañjarī*. The concluding dedication श्रीरामचन्द्रार्पणमस्तु found only in the Ujjain MS is evidently to be ascribed to the anonymous scribe of that undated MS.

#### *Other Likely Chapters of the Kavikaustubha*

As suggested in my main thesis (p. xxvi), the *Kavikaustubha* is likely to have been designed by RPM to contain nine or even fourteen chapters (Ratnas) allotted to various topics of Poetics like Kāvyaalakṣaṇa, Alaṅkāras, Doṣas, etc. Whether RPM actually penned down anything beyond its present Chapter 2 is rather uncertain, but his composition of the earlier Chapter 1 is easily borne out by the absence of a metrical benediction and of preliminary personal introduction at the commencement of chapter 2. Chapter 1 is likely to have dealt with Alaṅkāras etc. and to be equally, or even more, prolific in citations from earlier works and authors.

The present revised study of Chapter 2 of the *Kavikaustubha* enables me to add a few further instances of literary identities and parallelisms (vide Pp. lxvii ff. and lxxxiii ff. of my main thesis) lending further corroborative emphasis to my identification of Raghunātha-Paṇḍita. For the sake of convenience, however, these will be set forth at the close of this Note.

#### *Vaidyavilāsa, Nāḍijñānavidhi, Cikitsāmañjarī*

My main thesis, while fully utilising these three medical treatises by RPM in my solutions of pertinent problems, notices also their internal and external details almost exhaustively.

As such, the remaining noticeable matters concerning these three works are but few and it is intended to notice them here collectively, especially as the *Vaidyavilāsa*, as already seen, is a revised and enlarged version of the *Cikitsāmañjarī* and the *Nāḍijñānavidhi* combined together.

### *Their Opening Obeisances*

The first benedictory verse (केशकेशवरूपैर्यः सज्जत्यवति हन्ति च । तं गणेशमहं वन्दे स्मृतिमात्राघनाशनम् ॥) of the *Vaidyavilāsa* depicts Gaṇeśa as the Supreme God who manifests Himself in the three forms of Brahmā (Ka), Viṣṇu (Keśava) and Śiva (Īśa) for the respective purposes.<sup>46</sup> The first quarter of the opening obeisance (to Śiva or Gaṇeśa) in the *Cikitsāmañjarī* is found to be identical with the third quarter of a model alliterative verse in Deveśvara's *Kavikalpalatā* (1.4.7, P. 44) which reads as follows:—

47 घनाभोगे नभोगे त्वां सेवते देवतेश्वरः ।

वन्देऽहं गतसन्देहं विमलं कमलं तव ॥

and is an obeisance to Gaṅgā. Since the various *Kavikalpalatās* (vide above p. 95, Fn. 27) are known to contain a good deal of common or parallel matter, it is likely that the other *Kavikalpalatā* cited by RPM many times in his *Kavikauśubha*, too, included this model alliterative verse and from there RPM picked up its third quarter for his present obeisance. The opening benediction in the *Nāḍijñānavidhi*—

विधिमुखाम्बुजकाननचारिणी विशदहंसवधूर्ध्वनान्तरे ।

विकचमानसवारिरुहे मम प्रथितवैभववाग् रमतां मुदा ॥

46. To observe due order and also to correspond with the three verbs in the second quarter exactly, the first quarter should have read केशकेशवरूपैर्यः. Its present reading is adopted by RPM evidently for alliteration's sake, although it involves the Vākya-Doṣa Kramahīna (No. 3 above) declared by himself in the case of the opening obeisance of Śrīpati's *Jyotiṣa-Ratnamālā* for similar reasons.

47. Another recorded variant is घनाभोगे.

which is with reference to Sarasvatī, is in substance almost a paraphrase of the opening benediction in the *Kāvyaḍarśa*—

चतुर्मुखमुखाभोजवनहंसवधूर्म ।

मानसे रमतां नित्यं सर्वशुक्ला सरस्वती ॥

Daṇḍin's direct influence on RPM appears at its zenith in the present verse in the *Nāḍijñānavidhi*.

### *RPM's Science of Pulse-Feeling*

The next verses of the *Nāḍijñānavidhi*, also repeated almost *verbatim* at *Vaidyavilāsa* 10-1-19, furnish the following code of Pulse-feeling: The physician should feel with his three middle fingers the pulse (located at the thumb-root) of the male right hand and of the female left hand and from its throbs and movements should infer the well-being or otherwise of the patient in consonance with tradition, scientific theories or his own experience. When the pulse is extra active beneath the fore-finger, the middle finger or the ring-finger, there is agitation respectively of the Vāta, the Pitta or the Kapha humour. Its obliqueness, tremulousness and motionlessness indicate (excess of) Vāta, Pitta and Kapha respectively. When it is steady and uniform below all the three fingers, it indicates health or normality. The movements of the pulse due to excess or agitation of one or all (Saṁnipāta) of the three humours are further likened to those of particular birds or insects, for which vide the original text. When the fever is on the rise, the pulse gets heated and quick; when there is commotion of blood, it gets heavy and heated; and when the body contains undigested matter (Āma), it gets very heavy. The pulse of one with keen appetite is light and fast, and that of one with emaciated vigour and slow digestion is very slow. The pulse of a gratified person is steady and that of a hungry person is tremulous. When the pulse is extremely emaciated and cool, or stops and moves intermittently, it forbodes sure death. When it gets mutilated (i.e. throbbles), the life remains hardly for a few moments. The pulse baffles proper feeling in the case of persons with lustful habits and of those labouring in the sun, addicted to fury, taking heavy exercise or oil-shampoos, or resorting to irregular and uneven diet. As usual, here, too, RPM records his personal approval of some of the rules and findings. The mode of

pulse-feeling recorded separately at the end as approved of by the Caraka School hardly deviates from the earlier one except for naming the three fingers specifically as Tarjanī, Madhyamā and Anāmikā and for distinctly announcing the pulse clues to the states of combinations of two humours.

*Earlier Traces of Nāḍīparīkṣā and RPM's Own Contribution*

Although some metrical treatises on Nāḍīparīkṣā are found ascribed to Rāvaṇa, Kaṇāda and other mythical names, the topic is conspicuous by its absence in the great Āyurvedic Saṁhitās of Caraka, Suśruta and Vāgbhaṭa. It is also not traceable in Ātreya's *Hārītasamhitā*, etc. At any rate, some space is allotted to a section on this topic in later compilations like the *Sārṅgadharasamhitā*, the *Bhāvaprakāśa*, etc., and RPM appears to have thoroughly utilised the same and also supplemented it with his own brief critical contribution based on sound experience. RPM's treatment indeed presents in a nutshell all the main useful elements of the topic and avoids undue prolixity. The *Yogaratanākara* and other voluminous medical compendiums contain an extensive section on Nāḍīparīkṣā, but most of them, are as shown in my main thesis, later than RPM.

*Likely Sources of RPM's Medical Treatises*

The lines of RPM's direct indebtedness for his remedies etc. in the *Cikitsāmañjarī* to Lolimbarāja's *Vaidyajivana* to a considerable extent and to Ātreya's *Hārītasamhitā* to some extent, and also of his deviations from both, have been proved with ample illustrations in my main thesis, Pp. x-xvi. Of the thirty-two Rasas in *Cikitsāmañjarī* 7, only two, viz. Kanakasundara (7.16-17) and Viśvatāpaharaṇa (7. 23-24), are common with the *Vaidyajivana* (5. 12, 10), while a third one, viz. Sītārī (7. 56-57), deviates in respect of its ingredients from its namesake in the *Vaidyajivana* (5. 11). RPM totally ignores the other three Rasas Pañcāmṛtaparpaṭī, Śulārī and Villāsinīvallabha of the *Vaidyajivana* (5. 13-17), and draws the other thirty Rasas of *Cikitsāmañjarī* 7 from other sources. Full comparative details of the contents of RPM's *Vaidyavilāsa*, with clear specification of its entire additional topics and remedies including further Rasas newly added have been furnished in my main thesis, Pp. xx-xxi.



All these additional Rasas and other topics of RPM's two treatises not traceable in Lolimbarāja's works are found treated in a parallel manner in the *Śārṅgadharasamhitā*, the *Bhāvaprakāśa*, the *Rasaratnasamuccaya*, etc.; in all likelihood RPM borrows from one or the other of these compendiums. It has also been made clear in my main thesis, that Moreśvara's *Vaidyāmṛta* has little affinity with RPM's medical treatises.

### *Concordance and Other Problems*

All the relevant internal and external features of the *Cikitsāmañjarī* including its medical and chronological importance, have been duly discussed or noticed in my main thesis, along with which has also been furnished for the first time a complete critical text (with variations) of the *Nāḍī-jñānavidhi* and the *Cikitsāmañjarī*. To the text there, I have prefixed an exhaustive Sanskrit Synopsis in eight printed pages noticing each and every individual remedy etc. contained in each line of the text and have also affixed in twenty-three printed double-column pages four exhaustive Indexes to : 1. Metres, 2. Personal Proper Names etc., 3. Diseases Treated etc., and 4. Remedies, their Ingredients etc. Thus no relevant problem has been left untouched and nothing concerning the *Cikitsāmañjarī* remains to be added here. The various synonyms denoting the ingredients in Index 4 (vide also pp. xiii-xiv of my main thesis) are quite current among practising Vaidyas and used alike in other Āyurvedic treatises. Only in a few cases does there exist traditional or other difference of opinion as to their exact connotation and denotation, but any medical discussion concerning them is beyond the scope of this thesis.

### *Additional Corroboration of RPM's Authorship of the Damayantīsvayamvara etc.*

In the course of my present revision of RPM's Sanskrit works, I have come across some additional data further strengthening or corroborating my identification of Raghunātha-Paṇḍita. The same may now be set forth briefly.

1. Some of the further cases of striking literary identities and parallelisms corroborating common authorship (for earlier ones, vide pp. lxvii-lxxv and lxxxiii-lxxxvii of my main thesis) are as under :—



गदानां निदानं हृदा संविच्य...अशेषं

—*Cikitsāmañjarī* 1.4.

(Vide further 2.24, 3.11, 4.31, etc.)

सातलाफलं कामिनीपयोधर्षितं....

—*Ibid* 6.49.

छिन्नलतापिचुमन्दकधान्य-

विश्वनिशाजनितश्च कषायः ।....

*Ibid* 1.15.

(Vide further 1.30, 33, 35, 51, 65, 68, 70; 2.7, 12, 4.31; 5.42; 6.13, 57; 7.33, etc.)

विश्वतापहारी....रसो नवज्वरघ्नः ॥

—*Ibid* 7.23

....गर्जन्ति च बलाहकाः ॥

—*Kavikaustubha* 2.44.

....अविशेषेण भणनं....

—*Ibid* 2.43

निर्जिता रिपवो येन जितं तेन महीतलम्

—*Ibid* 2.49.

प्रतापो राजते राजन् दीपवत्ते महीतले

—*Ibid* 2.101.

रघुनाथाने रचिला प्रबन्धरूपे

अशेष सुखकारी ॥

—*Damayantīsvayamvara* 254. i.

विमानांची दाटी सुरगणपथा

घर्षित असे....

—*Gāṅgālaharī-ṭīkā* 25.

समूहे ऐश्वर्य त्रिजगजनिता कामरिपुचें

*Ibid* 1.

कलशजनितमुनिचकितपञ्चजलधि....

—*Damayantīsvayamvara* 91.

सदय हृदय याचें भूप हा तापहारी

—*Ibid* 53.

तापातें हरिते करोति मधुरालापासि

ते सुन्दरी....

—*Ibid* 23.

हातामाजि नसेचि येक कवडी

हा ताप आतां हरीं ।

—*Tanjore verse*.

जो संसारअही डसोनि चढला

तो ताप माझा हरीं ॥

—*Gāṅgālaharī-ṭīkā* 50.

देवेन्द्र जें रिचविलाच बलाहकातें ।

तैं गोकुळावरि सुवां धरिलें नगातें ॥

—*Gajendramokṣa* 43.

अगणनभणननिपुणफणिमणिमुखि ...

—*Damayantīsvayamvara* 75.

जेथें सुशीतल महीतल सान्द्र साई,

—*Ibid* 93.

गैरिका गोमयं भस्म कृष्णमृत्तना  
तथैव च ।....

—*Cikitsāmañjarī* 6 71.

तुङ्गी मृत्तना ऐसी अमुचा शोक समुदा ॥

—*Gaṅgālaharī-ṭīkā* 42.

सामन्तवन्दनीयाङ्घ्रे....

—*Kavikaustubha* 2.87.

सकल-वन्दनीय पाय तुङ्गे वन्दूं ॥

—*Damayantīsvayamvara* 57.

2. In the *Damayantīsvayamvara* are traceable likely direct impressions of Jagannātha-Paṇḍita (vide Pp. lxxxvii-xc of my main thesis), and also some other earlier authors who have definitely influenced RPM in his Sanskrit works.

(i) A few Sanskrit words and usages, somewhat rare in other contemporary Marathi poets, may indicate their probable immediate source to Lolimbarāja. Compare thus तामरस (=a lotus) in 17 and 37, नितम्बिनी (=a handsome woman) in 73, घनकुच in 75, etc. with the same in *Vaidyajīvana* 4.17, 1.30 and 4.42, 1.59, etc.

(ii) The compound ०अलङ्कारचूडामणि in *Damayantīsvayamvara* 254a (Verse-colophon cited in full on P.lx of my main thesis) may probably have been derived from the concluding Verse 138 of Bhānūdatta's *Rasamañjarī* (P. 248), which work, as we have seen, is cited by RPM several times in his *Kavikaustubha*.

तातो यस्य गणेश्वरः कविकुलालङ्कारचूडामणि-

देशो यस्य विदेहभूः सुरसरिकल्लोलकिर्मीरिता ।

पद्मेन स्वकृतेन तेन कविना श्रीमानुना योजिता

वाग्देवीश्रुतिपारिजातकुसुमस्पर्धाकरी मञ्जरी ॥

\* \* \* \* \*

Before I close this supplementary paper, some post-script addition to my solutions of Raghunātha-Paṇḍita's problems in my main thesis, is needed to bring it up-to-date.

*Refutation of Fresh Arguments in Priyolkar's New Edition*

A. K. Priyolkar has very recently (July 1959) brought out his revised second edition of the *Damayantīsvayamvara*,

Herein his earlier long Editorial Introduction now appears in an abnormally reduced form. On Pp. 10-12 of this new Introduction, he notices my present thesis in a very casual and most misleading manner likely to leave wrong impressions on general readers. Consequently, to clear up the undue mist caused by him, some elucidation even at the cost of slight repetition is called for here.

(i) As usual, Priyolkar once more refrains from sitting to consider the merits, validity or otherwise of my main approach to the problem of Raghunātha-Paṇḍita. At one place, however, he seems to hint that I have based RPM's claims on the authorship of the *Damayantīśvayamvara* merely on slight parallelism of words (काहीं शब्दसाम्य), whereas the fact is that the claims have been based on a varied and comprehensive bulk of evidence grouped under as many as fourteen distinct sections, whereof parallelism of words and expressions forms only a corroborative portion.

(ii) His fresh attempt to save his Upādhye theory from total collapse is quite feeble and unsuccessful, as it takes recourse again to argument and inference without due premises and also, sadly enough, to misrepresentation and distortion of facts on the other side.

Priyolkar first refers only to the second of the two extracts reproduced by me from the *Paramānanda-Kāvya* and decries its evidence as a fabrication of facts made by Govinda, Paramānanda's grandson, out of jealousy. He is quite silent regarding the first extract. This, however, is a gross distortion of facts. The two distinct extracts furnished by me come respectively from Pp. 54 and 151-152 of the epic. Of these, the first extract belongs to the portion specifically and unchallengeably ascribed to Paramānanda himself who was not only a contemporary but a long-time associate, a court-poet and even a guru of Śivāji, as now recognised by all prominent historians including D. V. Potdar, G. S. Sardesai and Jadunath Sarkar. Among others, the pertinent Chapter Colophon on P. 56 reads: इत्यनुपुराणे सूर्यवंशे कवीन्द्र-परमानन्द-प्रकाशितायामध्यायशतसंमितायां शुभ-लक्षणलक्षितायां वैयासिक्यामध्यायः ।

Paramānanda's own pen in this first extract furnishes minute details of Raghunāthabhaṭa Upādhye's rude and haughty behaviour towards the Vaidikas and Śāstrins at

the Darbar and of his catching consumption as an effect of their consequent incessant curses (...असौ शिवाश्रितो राजयक्ष्मणा प्रत्यपद्यत ।) The second extract, although it comes from the portion ascribed to Govinda in the chapter colophon on P. 153 as already pointed out by me in Footnote 95 of my main thesis, is only an abridged repetition and quite consonant further continuation (...रघुनाथः क्षयाविष्टो विशिष्टोऽपि महीतले । प्रयायावतिवेगेन दिदृक्षुरमरावतीम् ॥...) of these same details of the first extract and it cannot be dismissed as fabricated merely for the reason of Govinda's receiving royal patronage from Śivāji's grandson at a late date. It is unjust and unfair on Priyolkar's part, even for his obvious purpose, to conceal the first extract from his readers and generate the wrong impression that the details contained in the second extract are later fabrications by Govinda.

Perfect accuracy of the information that Raghunātha-bhaṭa Upādhye predeceased Śivāji furnished by these two contemporary extracts is vividly borne out also by the fact that many extant royal and other documents of the closing years of Śivāji's reign bear the signature, not of Raghunāthabhaṭa Upādhye, but of his son Moreśvara Paṇḍitarāva, as Dānādhyakṣa of Śivāji's Court. Priyolkar is aware<sup>48</sup> of this fact and of some of these royal documents belonging to Śaka years 1598 (=1676 A.C.), 1601 (=1679 A.C.), etc., but had tried to explain away the anomaly in the very late *Paṇḍitarāva Bakhar* by supposing that the son probably functioned as the father's official assistant in the royal Court and was as such authorised to sign for the father on such documents. However, ample historical light on the real situation is now thrown by the *Paramānanda-Kāvya* and it is now clear that Moreśvara's signature on the documents is due to the straight fact of his succession to the Paṇḍitarāva post on his father's death sometime during the last years of Śivāji's reign. No scholar with a historical sense can now entertain the conflicting information furnished by the very late *Bakhar* and Priyolkar's baseless fancies in its defence.

Priyolkar further argues for the likelihood of Raghunātha-bhaṭa Upādhye, even in the event of his predeceasing Śivāji

48. Pp. 22-23 of his Editorial Introduction to his first edition of the *Damayantiśayamvara* (1935).

and not returning to Tanjore, having composed the *Damayanti-svayamvara* in Mahārāṣṭra for his own mental diversion during his last ailment. However, such a likelihood, even for argument's sake, could be entertained only after some definite historical evidence has been produced to prove that Raghunātha-bhaṭa Upādhye was a poet from the outset and had composed any such poem during his healthy life-time. As I have duly shown in my main thesis, no such evidence has been brought to light to this day anywhere, and in his new Introduction, too, Priyolkar only vaguely harps on the existence (?) of a lot of evidence in favour of the Upādhye theory without exhibiting it before the readers. History hardly knows of any other person who having never composed poetry during his normal health was suddenly favoured by the Muse to the extent of composing a fine art-poem in his last ailment, which in the present case was galloping consumption.

With the help of some conveniently distorted passages from Jadunath Sarkar's Foreword to the *Paramānanda-Kāvya*, Priyolkar tries to give his readers the wrong impression that Sarkar regards Paramānanda and Govinda as untrustworthy chroniclers. The fact, however, is that both Sarkar and G. S. Sardesai, respectively in their Foreword and Editorial Introduction pronounce the *Paramānanda-Kāvya*, taken as a whole, to be of unrivalled historical value and as containing correct history. A solitary discrepancy pointed out by Sarkar in Paramānanda's recording Soyarābai's father's surname as Mohite instead of Śirke, too, has been discussed lately by other scholars of Maratha history and shown to be traditional. It is indeed very strange that Priyolkar expects to silence his critics merely by flinging at them an alleged view of Sarkar, when he himself has spent several pages of his Introduction to his first edition of the *Damayanti-svayamvara* in criticising and even ridiculing Sarkar's other views and historical findings.

*The Gaṅgālaharī-tīkā and the So-called Bhāṣāsuddhatā  
of Raghunātha-Paṇḍita.*

(iii) Lastly, Priyolkar bluntly rejects the claims of the *Gaṅgālaharī-tīkā* to be a work of the author of the *Damayanti-svayamvara*, without allotting a single line to the consideration of its fine literary features and of the many points put forth by me in favour of those claims, but on the solitary ground of its containing a few cases, all exhaustively



noticed by myself, of reversion of short and long syllables. Raghunātha-Paṇḍita, Priyolkar argues, is noted for his purity of language and chastity of Sanskrit word-forms and, as such, is incapable of such literary and linguistic flaws.

As a matter of fact, I have myself anticipated this likely objection, among others, and have also already met it adequately, although Priyolkar puts it as insurmountable and as evaded by me. Vide my main thesis, p. xci:—"..... However, all these literary flaws have crept in here evidently in the author's attempt to fit in the respective words in the imposed metres.....Although RPM's verses, especially those in Sanskritic metres, in the *Damayantisvayanivara*, etc., evince a higher polish and artistic finish, as also remarkable immunity from such flaws and slackness, still the slight contrast can hardly challenge his otherwise duly established authorship of the *Gaṅgālaharī-tīkā*. The said contrast is easily accounted for by such considerations that this work is, in all likelihood, an earlier composition by him and that herein his pen is at times unduly handicapped by the imposed conditions of same-metre rendering etc." I still stick firmly to my earlier position.

What, after all, is this so-called purity of language (*Bhāṣāsuddhatā*) with reference to old Marathi poets? So far as I can gather from standard critics and historians of old Marathi literature, it usually means retention of chaste Pāṇinian forms of the Sanskrit words, compounds, derivations etc. employed, non-reversion of their short and long vowels and evasion of mixed or Gaṅgā-yamunī samāsas that result when *tatsama* (=pure Sanskrit) words are compounded with *tadbhava* (=corrupt or Prakrit) or foreign words. As I have said earlier, Raghunātha-Paṇḍita's linguistic polish is indeed very remarkable in these respects. But to go further and assert, as Priyolkar seems to do here, that Raghunātha-Paṇḍita is absolutely flawless and affords not a single case of departure in these respects would only evince superficial conversance with Pāṇini and an imperfect survey of the three Marathi poems or a deliberate concealment of exceptions for the purpose of winning the case in the eyes of general readers.

My own finding is that Raghunātha Paṇḍita, at pains as he generally is to keep the purity of language, does commit exceptions, though rarely, in these respects even in the three

Marathi poems under metrical exigencies etc. Before I cite some instances, I have to remark that the distinction drawn<sup>49</sup> by Priyolkar in this consideration between Raghunātha Paṇḍita's verses in Sanskritic and non-Sanskritic metres is quite arbitrary and illogical and cannot serve his purpose fully.

(a) *Un-Pāṇinian Forms*—As shown by me in this paper earlier, the form 'tyāji' in *Damayantīsvayamvara* 6 is against Pāṇini, but this form instead of the correct Pāṇinian form 'tyāgi', is used by the author for the sake of alliteration.

(b) *Reversion of short and long vowels*.—*Damayantīsvayamvara* 254a<sup>50</sup> alone furnishes four cases hereof, viz. पियुषपानी (=पीयूषपानी), करीराजगमनी (=करिराजगमनी), रघूनाथ (=रघुनाथ), all occurring under metrical exigencies. As shown elaborately in my main thesis, Raghunātha Paṇḍita's authorship of this verse cannot be rejected.

*Ibid* 29—मोह मनांत न सांवरी । मनमोहन ते सरसा वरी । ....

*Ibid* 94—खेलविता बहु मेलविला सखिमेल तथा सहिता । ....

*Ibid* 210—तृणकणि गणि जैसा त्यासि धैर्ये गणीतो । ....

*Ibid* 234—अरविन्दविलोचन कुन्दरदद्युति मन्दरसा धिर जो । ....

In these instances long vowels are shortened for metrical convenience and the defective forms मनमोहन, सखिमेल, कणि and धिर are used instead of the correct forms मनोमोहन, सखीमेल, कणी and धीर respectively. Regarding the first case, it is to be noticed that the author is certainly aware that 'manas' is a *sakārānta* base, as evinced by his other compounds मनोगत (145), मनोभव (70, 148), मनोमय (72), मनोमुकुर (208), मनोमोहिनी (73), मनोरथ (122), मनोरमा (133), मनोहर (221), मनोहरी (133), मनोहारी (154), सुमनोमरी (133), सुमनोमय (133), सुमनःशतकोटी (212), but in the present case alone he had to bow to metrical exigencies and make a departure. In the fourth instance, Priyolkar adopts the strict form धीर following some MSS, but, if examined minutely, it will be found to infringe the adopted metre by enhancing one

49. *Ibid.*, Pp. 45, etc.

50. The verse is cited in full on p. xxxv. of my main thesis.

mātrā. Hence the reading घीर duly traced in the *Sarvasam-graha* MS has to be taken as original.<sup>51</sup>

(c) *Gaṅgāyamunī Samāsas*—There are numerous cases of this in the *Damayantisvayamvara*, even according to its main text adopted by Priyolkar: e. g. हारतुरे (27), जलयाकीं (50), गगनपथे (85; the strict form is गगनपथे according to Pāṇini 5.5.74—ऋक्पूरब्धूः पथामानक्षे), नवनीतिभेला (123—Sanskritic metre), पुण्यदेवा (176), जडिताङ्ग (195—Sanskritic metre), दर्शनलाहो (205), घरभरण (213), etc. Vide also the *Gajendramoḥṣa*—पुच्छकण्ठककठोरसुरीने (36—Sanskritic metre), नेत्रनिडारे (42f.), विधिलेकरुं (51f.), सन्तचकोर (51f.) etc. and the *Rāmadāsavarṇana*—चिद्रोधसेज (7—Sanskritic metre).

The solitary argument advanced by Priyolkar for rejecting Raghunātha-Paṇḍita's authorship to the *Gaṅgālaharī-īkā* is thus exposed to be groundless and the pertinent decision arrived at in my main thesis on a full consideration of the

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51. Priyolkar, it appears, while fixing the genuine original text, has not at all cared to look to the metrical requirements and due recitability of *Damayantisvayamvara* 234. A minute examination of all its quarters and their technical setting in the sub-stanzas at once reveals each sub-stanza to contain uniformly the first three quarters 28 mātrās each and the fourth quarter 32 mātrās. In the light of this the first quarter of the third sub-stanza under reference, which has come to have 29 mātrās with Priyolkar's reading घीर, would be fixed in due 28 mātrās with the *Sarvasam-graha* reading घिर. Priyolkar's text of the next quarter गुणमन्दिर जो शरदिन्दुसमान नवमन्मथसुन्दर जो, too, infringes its due recitability on account of one excess mātrā and would attain normality if the first of the two recurring न-s is dropped, as has often to be done for restoring genuine texts of Sanskrit verses from inadvertently copied MSS and the text is fixed as शरदिन्दुसमा नवमन्मथ०. Further, the fourth quarter of the second sub-stanza is granted by Priyolkar only 28 mātrās. To keep uniformity with its counterparts in the other two sub-stanzas, it too should have 32 mātrās. This would be possible if an additional four-mātrā word सिराळि traced in the first Tanjore MS is adopted and the quarter reads: अमुराळि सुराळि निरळि सिराळि निरोपि तिथेसहि राजसुनी ॥

available evidence remains unshaken. I have already kept the decision open to due revision if a stronger or direct evidence to the contrary comes to light in the future. Even if some scholar were really to discover such an evidence at some stage and in its light the authorship of the *Gaṅgālaharī-ṭīkā* were to be transferred to some other Raghunātha or Rāghava, it would have absolutely no adverse effect on the main Manohara theory of my thesis establishing RPM's authorship of the three Marathi poems *Damayantīsvayaṃvara*, *Gajendra-mokṣa* and *Rāmadāsavarṇana*.

(iv) Finally, Priyolkar most graciously permits me and my likely followers to stick to the Manohara theory, if we are so pleased. While Priyolkar is to be thanked for this generosity of heart, it has to be remarked that one would rather like the Manohara theory to be disproved with a fair and logical consideration at his hands than to be thus arbitrarily allowed to continue merely for our own pleasure. For my own part, I would allow the Upādhye theory to continue even as an alternative theory only after Priyolkar or some other scholar digs out some logical evidence in its favour, to the extent at least of proving conclusively that Raghunāthabhaṭa Upādhye was a poet and composed some other similar poems unchallengeably. In the absence of such evidence, the lot of the teachers and students depending solely on Priyolkar's two editions in respect of historical criticism can only be pitied.

### *Two Emendations*

Emendations of two earlier statements in my main thesis are also due here:

(i) Parashurama Ballala Godbole's incorporation of the *Damayantīsvayaṃvara* in the first edition of his *Navanīta* in 1854 had so far been held<sup>52</sup> to be the first press release of that poem. However, it is lately revealed<sup>53</sup> that the poem had made its first appearance eleven years earlier in 1843 through

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52. Vide, among others, K. A. Priyalkar's Editorial Introduction to his first edition of the *Damayantīsvayaṃvara*, P. 2, etc.

53. Vide, among others, A. K. Priyalkar's Editorial Introduction to his second edition of the *Damayantīsvayaṃvara* (Bombay, 1959), P. 6.



the Marathi monthly *Śrī-Jñānacandrodaya* under the editorship of Panduranga Bapu Joshi Pavaskar.<sup>54</sup> The monthly was one of the earliest ventures of Ganapat Krishnaji's newly started Marathi Devanāgarī Press at Bombay.

(ii) I had stated (Pp. xxxii, lxi) that so far no old MS of the *Gajendramokṣa* had been traced by scholars and institutions. However, recently an old MS of the poem, undated, but about 100 years old in appearance, has made its way to the Manuscripts Library of the Scindia Oriental Institute, Ujjain, through a rich collection of Sanskrit and Marathi MSS received from Dhar and ultimately connected in some way with Tanjore. The MS<sup>55</sup> mostly follows the printed version and evidently belongs to the same source. It hardly carries any textual importance.

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54. A lithograph edition of Ekanātha's *Rukminīsvayamvara* published from Ganapat Krishnaji's Press under the title *Rukminī sainvara* also appears to have been edited by this P. B. Joshi Pavaskar. Vide S. G. Date's *Marāṭhī-Grantha-Sūci*, Poona, 1943, P. 490.

55. The collection is at present being arranged and grouped properly. The MS of the *Gajendramokṣa* will be registered against its Accession No. in due course.



# THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE

16—2—1960

## *Influence of Indian Thought on the West.*

Prof. A. L. BASHAM, Professor of Indian History, School of Oriental and African Studies, London University, and author of the book *The Wonder that was India*, spoke at the K. S. R. Institute on *The Influence of Indian Thought on the West*. Dr. C. P. Ramaswami Aiyar presided. Dr. V. Raghavan introduced the lecturer and Sri K. Balasubrahmanya Iyer thanked him for the lecture.

15—7—1960

## *Oriental Studies in U.S.*

Prof. Wm. Th. de BARY, Chairman, General Education Program in Oriental Studies, Columbia University, spoke at the K. S. R. Institute on *Oriental Studies and their place in American Education*. Introducing him, Dr. V. Raghavan referred to the latest publication of the Columbia University, *Sources of Indian Tradition*, of which Prof. de Bary was the General Editor and of which he, Dr. Raghavan, was a joint author. Dr. Raghavan referred also to the contribution of the Columbia University in the past to the field of Sanskrit studies through their *Indo-Iranian Series* and hoped that advanced Sanskrit and Indological studies would develop further in the Columbia University. Answering some questions, Prof. de Bary explained the General Education Program of the American Universities.

4—10—1960

## THE 16TH FOUNDATION DAY

The 16th ANNUAL GENERAL BODY meeting and the FOUNDATION DAY celebrations of the Kuppuswami Sastri Research Institute were held on 4th October 1960 at 5-30 P.M. and 6 P.M. respectively at the Institute premises.

At the General Body meeting, over which Sri N. Raghunatha Iyer presided, the Annual Report of the work of the Institute for the period 1959-60 was adopted and the Audited Statement of Accounts for the same period was passed.

At the 16th Foundation Day celebrations which followed, the Hon. K. Chandramauli, Minister of Religious Endowments and Co-operation, Andhra Pradesh, presided and delivered the Foundation Day Address. Prof. K. K. Pillay, Professor of

Indian History, Madras University, read a paper on '*The Temple as a Cultural Centre*'.

The proceedings began with the singing of prayer by Sangita Vidvan B. Rajam Iyer. Then Dr. V. Raghavan, Secretary, read messages received for the success of the function:

His Holiness Sri Sankaracharya of Sringeri sent his blessings.

Dr. C. P. Ramaswami Aiyer, Vice-President of the Institute, wrote:

"I am glad that Sri K. Chandramauli is presiding over the function and that Dr. K. K. Pillay is giving a discourse on the '*Temple as a Cultural Centre*'.

"The Hindu Religious Endowments Commission will, I hope and trust, do its utmost to revive and regenerate the spirit of devotional service and dedicated piety which were manifested in our temples and mutts and made them centres of spiritual instruction, elevated psychological responsiveness and widespread popularisation of ethical and religious ideals. The remoulding of the mental and moral fabric can take place only if authentic gurus and such centres function purposefully and with trained enthusiasm.

"The Madras and Andhra Governments are setting an example in making a beginning in such directions but the full co-operation of temple and mutt functionaries, of leaders of religious denominations and the public at large is indispensable for the attainment of the desired ideal."

Sri K. M. Munshi, a Patron of the Institute, wrote sending his best wishes to the function.

Mr. Gerhard Fisher, Consul of the Federal Republic of Germany, had sent a message.

Swami Agamananda, Sri Ramakrishna Advaita Asram, Kalady, wrote: "It is only in the fitness of things that an Institute with which I had the fortune to be associated, has been established to commemorate the late Kuppuswami Sastrigal of revered memory and that arrangements are made to celebrate once a year his memory. Such occasions should give inspiration to all of us who had the fortune to sit at his feet and learn something about the mysteries of Indian philosophy and thought. The life of the revered Sastrigal was one dedicated to the cause of learning and teaching and he is verily a true descendent of the great rishis of our ancient land."

Prof. G. H. Bhatt of the Oriental Institute, Baroda, and General Editor of the New Critical Edition of the Rāmāyaṇa, wrote:

“The Institute has made steady progress and maintained the high standard of scholarship following the noblest tradition of the late Mm. Prof. Kuppaswami Sastri. If more financial aid from the State and the public is forthcoming, the Institute can widen the sphere of its activities.”

Sri Visva Bandhu Sastri, Director, Vishveshvaranand Vedic Research Institute, Hoshiarpur, Panjab, sent his best wishes. Sri Srikantha Sastri, Principal, Rameswaram Devasthanam College, Madurai, sent his best wishes.

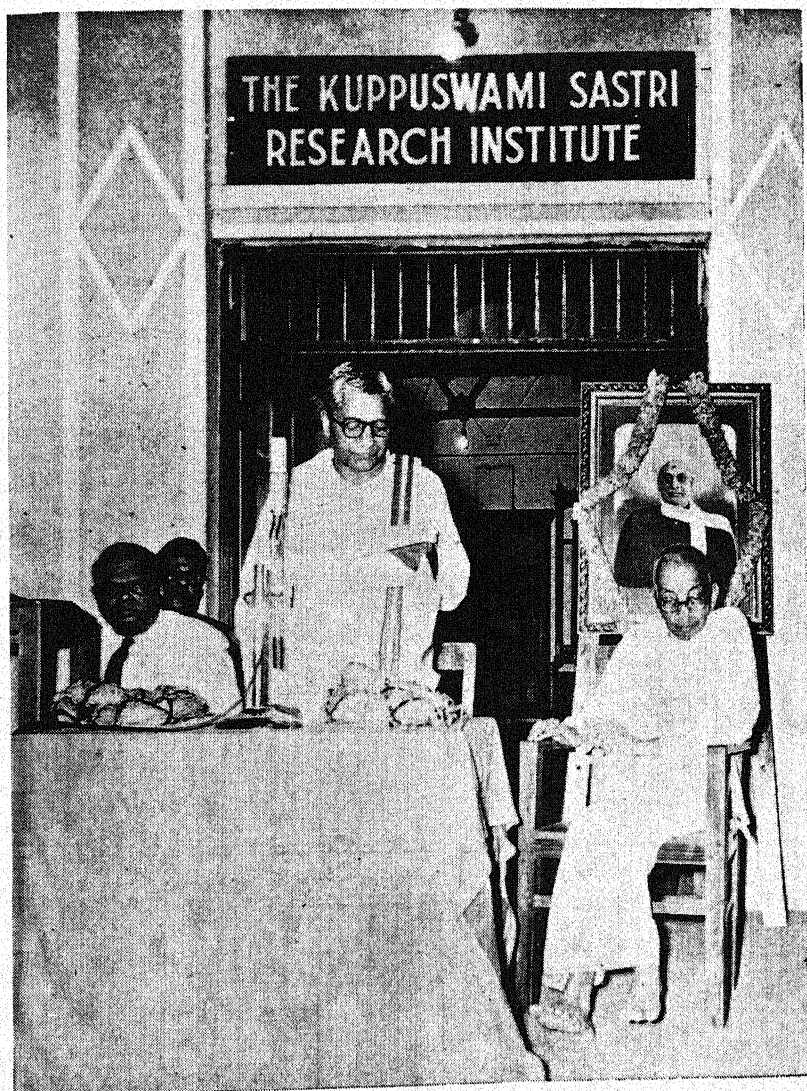
Sri Aravamuda Aiyengar, Hyderabad, and Sri P. R. Swami Iyer, Alathur, Life Members of the Institute, and Dr. A. Aiyappan, Professor of Anthropology, Utkal University, and Dr. K. M. George of the Sahitya Akademi, sent their best wishes for the success of the function.

Sri N. Raghunatha Iyer, welcoming the Hon. Minister and other invitees, referred to the different lines of work in Sanskrit which they were doing in Madras and particularly their efforts to establish a Central Sanskrit organisation for the South at Madras.

Sri K. Balasubrahmanya Iyer then gave an account of the work of the Institute for the period 1959-60 and made an appeal to the Sanskrit loving public to support the work of the Institute.

Dr. K. K. Pillay then read a paper on ‘*The Temple as a Cultural Centre*’, the full text of which will appear in the next volume of this Journal.

Delivering the Foundation Day Address, the Hon. Sri K. Chandramauli, a Life Member of the Institute, first paid a tribute to Mm. Prof. S. Kuppaswami Sastri in whose name and memory the Institute had been founded, and the work they had been doing there. Drawing attention to the character of Indian culture, the speaker said that ancient India conceived of science as *ānvīkṣikī* which was a unified and harmonious body of knowledge and which discovered the foundations of the material universe in a moral order. Our research centres, he appealed, should not merely be places where some texts are edited from manuscripts, but places where research was done in *Ṛṣi prajñā* and *Brahma-vidyā*.



The Hon. Sri K. Chandramauli, Minister, A. P., addressing the  
16th Foundation Day of the K. S. R. Institute





Reception to the Members of the Central Sanskrit Board,  
by the K. S. R. Institute, Sanskrit College, Sanskrit Academy,  
and Sanskrit Education Society.



Sri K. Balasubrahmanya Iyer proposed a vote of thanks.

The Institute published on the occasion the Index to Vol. XXVII of the *Journal of Oriental Research* and a *Report of the work of the Institute for the triennium 1956-59*.

13—11—1960

*Buddhist Sindies in Japan*

Rev. RIRI NAKAYAMA of Tokyo who was touring Indian centres at the invitation of the Government of India was received by the K. S. R. Institute on 13th November 1960. After tea, he gave a talk on Indian, particularly Buddhist, studies in Japan and the characteristics of Japanese Buddhism. The learned guest who was Chairman of the Buddha Worshipers' Association of Japan recalled his earlier visits to India, the holy country to Buddhists, and his association with Gandhi. At the end of his talk he answered questions. The text of his talk will appear in the next volume of this Journal.

22—11—1960

*The Central Sanskrit Board*

Jointly with the Madras Sanskrit Academy, the Madras Sanskrit College and the Sanskrit Education Society, Madras, the K. S. R. Institute held a reception on 22-11-1960 to the Members of the CENTRAL SANSKRIT BOARD of the Union Ministry of Education which met in Madras from 21 to 23 11-1960.

After tea, Sri K. Balasubrahmanya Iyer welcomed the Members of the Board, and Dr. V. Raghavan, himself a Member of the Board, introduced the other Members.

Sri M. Patanjali Sastri, Chairman of the Board, explained the work of the Board and the aid the Board was trying to give to different lines of Sanskrit activity,—aid to Paṭhaśālās and Gurukulas, Sanskrit publications, research scholarships to Pandits etc.

Mm. Dr. P. V. Kane, National Professor of Indology, deplored that the Government was giving full patronage to the three D-s, Dance, Drama and Delegation, and was giving step-motherly treatment to Sanskrit.

Other Members of the Board, Mm. Pt. Parameshvaranand Sastri, Sri J. H. Dave, Sri Kshetresh Chandra Chattopadhyaya, Dr. Mangal Deva Shastri, Dr. J. B. Choudhury and Prof. S. P. Chaturvedi (Secretary of the Board) spoke on the importance of Sanskrit and what should be done by the Government and the people for Sanskrit studies.

Srī V. S. Venkataraghavachari proposed a vote of thanks.  
13—12—1960

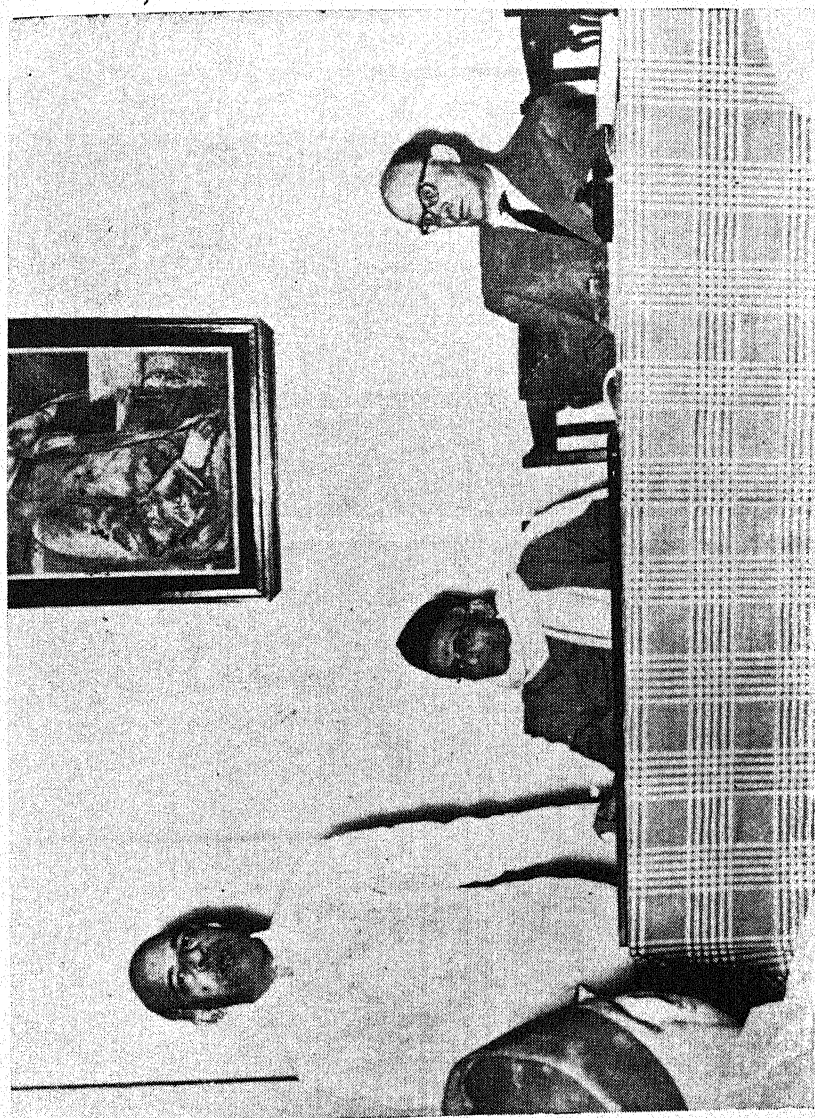
*Sanskrit Grammar*

On the 13th December 1960, Dr. PAUL THIEME Professor of Sanskrit, Tübingen University, West Germany, gave a lecture on *Pāṇini and Sanskrit* at the Srinivasa Sastri Hall. Sri M. Patanjali Sastri presided. Dr. V. Raghavan, introducing the distinguished scholar, said that Prof. Thieme's speciality was Pāṇini and that after a few years at Yale University, U. S., he had now come back to his home country and was in the Chair vacated by Prof. Glassenap.

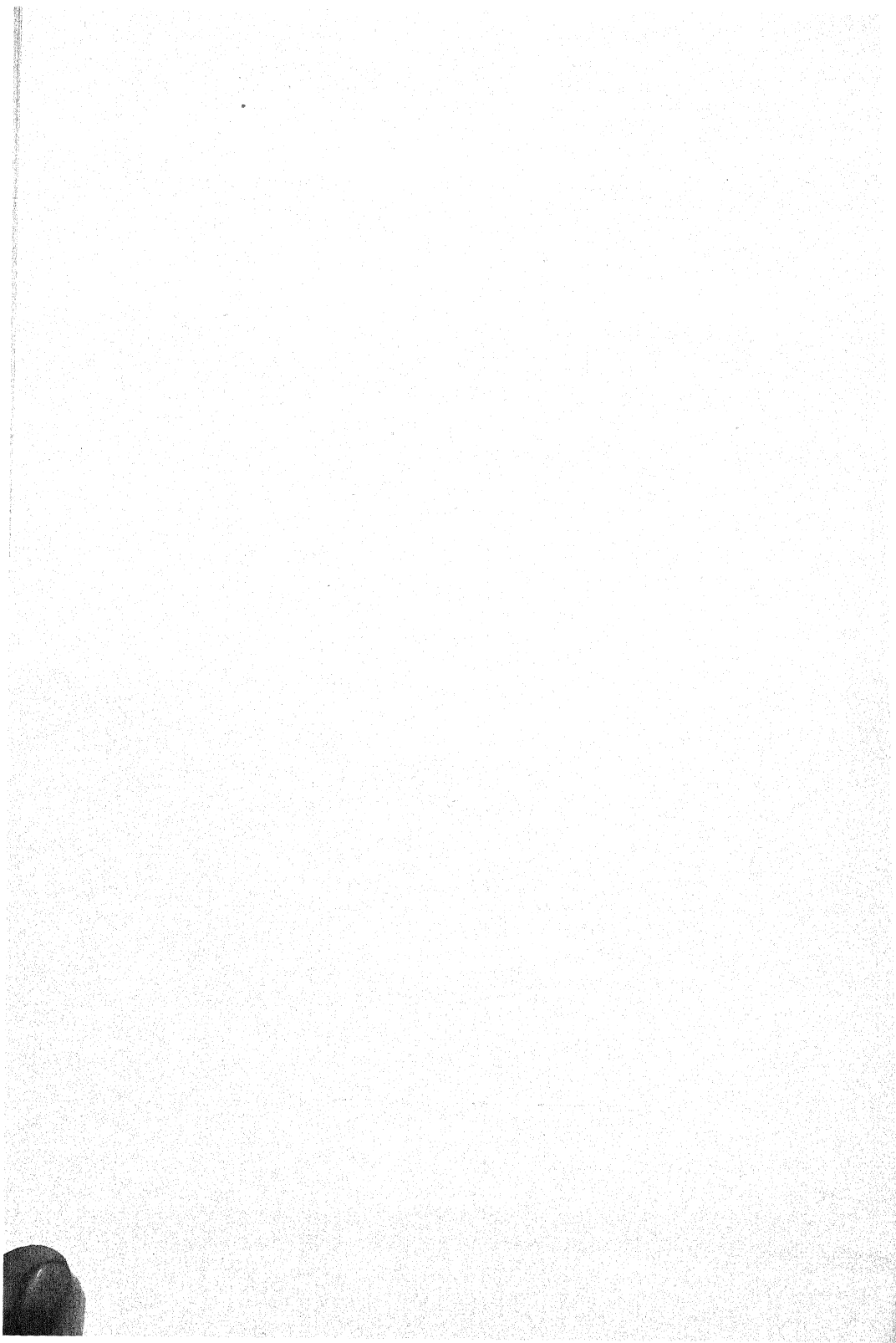
Dr. Thieme said that L. Bloomfield had called Pāṇini's work as "one of the greatest monuments of human intelligence." It would be proper to say that Pāṇini was concerned exclusively with defining and analysing the procedure of Saṁskāra or "word formation". On other matters like enumeration of sounds Pāṇini took for granted the knowledge of the people who were acquainted with the recital of the vedas and proper pronunciation, on which subjects there were the treatises of Śikṣā and Prātiśākhya.

Referring to the special feature of Indian grammar, Dr. Thieme said that while before the discovery of Sanskrit, European linguists dealt with languages as something written down in books through the ages, Indian grammar from Pāṇini downwards dealt with language as something spoken. Consequently, the description of sounds in Sanskrit was not so vague or general as it used to be done earlier in the West, but precise with reference to the place of articulation in the mouth, *sthāna*, *karana*, etc. This was one of the gifts of Pāṇini to the science of linguistics in the West. In this connection, he mentioned that perhaps the first European to make any observation on the nature of Sanskrit sounds, their variety and richness, was the Italian, Filippo Sassetti (1588).

Dr. Thieme next drew attention to the observations of Patañjali who had mentioned in two places that Bhagavān or Ācārya Pāṇini "who made his grammar in a most authoritative manner purifying himself and approaching the subject in the manner of a sacred ritual, has hardly said anything which was without any definite purpose." Dr. Thieme traced the meaning of Saṁskāra and Saṁskṛta, as applied to this language (as it was spoken by the educated, viz., *Śiṣṭa*). Saṁskāra, he said, scientifically meant functional and formative analysis of the



Dr. Paul Thieme, Tübingen, at the K. S. R. Institute.





abstract elements, which built up a word as such and developed the twin meaning of purity and refinement or beauty. In this connection, he quoted a verse from the *R̥gveda* in which the Vedic poet referred to the men of knowledge purifying words "in the sieve of their intelligence" and a verse of Kālidāsa in his *Kumārasambhava* and Mallinātha's comments thereon.

27—1—1961

*Puṣpadanta's Mahimnas-stava*

Prof. Norman Brown, Professor of Sanskrit and Director of South Asian Studies, University of Pennsylvania, U. S., gave on 27th January 1961, a lecture on the *Sivamahimnas-stava of Puṣpadanta*. The lecture was based on an illustrated manuscript of the stotra discovered by the lecturer who showed also slides of the coloured drawings in the manuscript illustrating each verse of the hymn.

Sri M. Patanjali Sastri presided and Sri K. Balasubrahmanya Iyer thanked the lecturer. Dr. V. Raghavan who introduced the lecturer at the outset referred to his continued interest in illustrated manuscripts and his latest publication of the illustrated manuscript of *Saundaryalaharī* in the *Harvard Oriental Series*.

5—4—1961

*Vedic Symbolism*

On 5th April 1961, Sri E. Anantacharya, Founder, Bharadwaja Asram, Vijayavada, gave a lecture on the 'Concept of *Āpas* (waters) in the *Veda*' and its significance. The concept, the lecturer said, was complex and had potency to develop into all forms of energy. The lecture is part of the lecturer's book, to be published, on different Vedic concepts.



## OBITUARY NOTICES

MM. SRIPADA KRISHNAMURTHY SASTRI  
(1866—1960)

Kavi Sārvabhauma Mahamahopadhyaya Sripada Krishnamurthy Sastri, who passed away on Dec. 29, 1960, belonged to Rajahmundry, East Godavari Dt., Andhra Pradesh. As a versatile scholar in Sanskrit he performed *avadhānas* in Sanskrit in Mayurabhanj and Chikati Estates in Orissa. In Telugu he wrote more than two hundred works, all in poetry, his *magnum opus* being the *Mahābhārata* in Telugu, which he completed almost single-handed. He lived full of years and honours, engaged in literary activities till the last day of his life and held the position of *Poet Laureate* of Andhra Pradesh under the Indian Republic.

N. VENKATA RAO

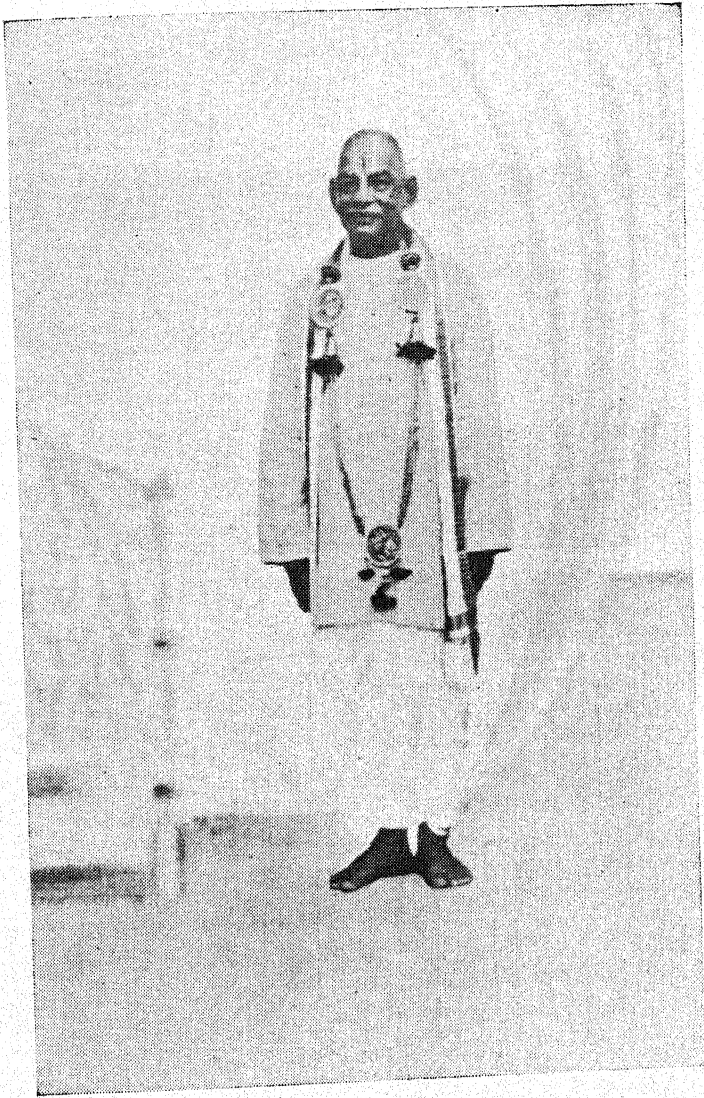
Dr. P. K. ACHARYA

Dr. Prasanna Kumar Acharya who passed away on 12-2-1960 was Professor of Sanskrit at the Allahabad University. His lasting contribution to research lies in the field of ancient Indian architecture, *Śilpa*, and his series of volumes on *Mānasāra*, with illustrations and translation, and the companion *Dictionary of Architecture*, are monumental products of his labours in this branch of study.

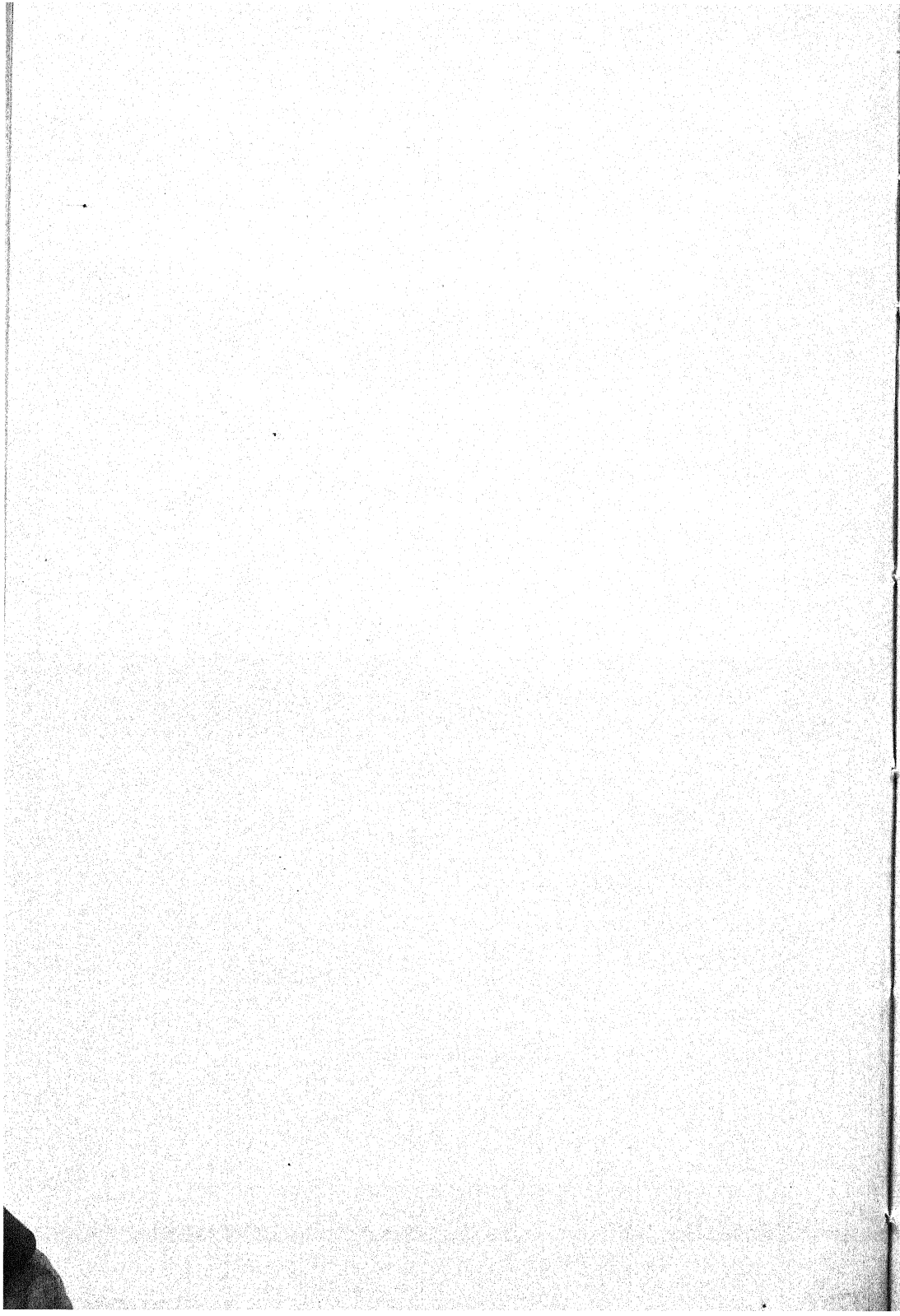
V. R.

ŚĪRKĀLĪ SUNDARACHARIAR  
(13—1—1880 to 6—12—1960)

The late Śīrkālī Sundarachariar was a lawyer by profession but his heart was wholly in Sanskrit literature of which he was a walking encyclopaedia. During the last quarter of a century, he had slowly taken himself away from the Bar at which, at his place at Śīrkālī, he was the leader, and devoted himself increasingly to Sanskrit literature. In his pursuit of Sanskrit studies or in his exposition of Sanskrit classics, he was not of the accepted type of either a Professor or a Pandit but he held those of both types enthralled and amazed with his extraordinary memory, prodigious offhand quotations of large portions of texts and rare and out of the way references and authorities and scintillating flashes of wit and originality of interpretation. The late Prof. S. Kuppuswami



Śīrkālī Sundarachariar



Sastriar and the Rt. Hon'ble V. S. Srinivasa Sastriar became two of his ardent admirers and none of the distinguished Sanskritists of Madras or those who visited Madras missed an opportunity to listen to him, not excepting Prof. M. Hiriyanna of Mysore and Dr. S. Radhakrishnan. Outside of the College and of those in the official academic field, if there was one who had inspired in me a flair for literary enjoyment of Sanskrit literature, particularly of Vālmiki, Kālidāsa and the *Bhāgavata*, and had opened up my imagination in my young years, it was Sundarachariar.

When during my last years at College, I came into touch with him, I found it was a resumption of older family ties; two of my older kinsmen, my maternal uncle and Tiruvisanallur Raghava Sastri, had read with him *Kumāra Sambhava* which was his *forte*. The Samskrita Academy, Madras, was particularly fortunate in having had the largest number of his lectures. On the occasion of his Śaṣṭyabdapūrṭi, the Academy held a function in his honour and gave him a purse and the title *Sāhiti-vallabha*. Besides the two epics and Kālidāsa, one other subject which was his favourite was the *Viṣṇu-sahasra-nāma*; his exposition of this gave this famous hymn a scheme and a plan in the enumeration of the Names and a significant setting in the Great Epic.

He wrote in English and Tamil some parts of his exposition of the *Rāmāyaṇa* and also reviewed a lot for the *Hindu Literary Supplement* but it was as a speaker that he shone. His style was in the characteristic Tanjore idiom, enlivened with subtle wit; he spoke always in Tamil. Oftentimes his lecture was like a music performance; it held the listener, but defied attempts to take any notes of it or report it to the Press; it was a never-failing inspiration.

For the art of literary exposition that he handled in his unique way, he harnessed Pāṇini and Vyākaraṇa Śāstra, of which he had a remarkable control. Though, comparatively speaking, he lectured less on religious subjects, he was a good student of his *darśana* of Viśiṣṭādvaita.

In erudition or memory or exposition, the like of Sundarachariar is rare to find; one should have known him and listened to him to believe that a *rasika* like him existed. It was remarkable how he wholly lived in this *rasa* of Kāvya; it was

not as if he did all this only in a public lecture; the moment any friend, young or old, met him, at home or even on the road, after the exchange of the first few words, he would mention something from some Sanskrit classic or some concept in Hindu thought which had just struck him then and start off quoting and interpreting, interpreting and quoting. It was a continuation of the *kāvya-goṣṭhī* of old, - a way of fostering and sustaining real *rasa* in Sanskrit which, unfortunately, has gone out of vogue.

V. R.

J. R. FIRTH

17-6-1890 to 14-12-1960

In the death of Professor John Rupert Firth on 14th December 1960, General Linguistics has lost an enthusiastic and influential theoritician, whose writings, though few, have been suggestive and stimulating. He joined the Indian Educational Service in 1920 and was Professor of English in the University of Panjab till 1928. Then he worked for some years in the London University with Professor Daniel Jones. In 1938 he joined the School of Oriental Studies and was the first Professor of General Linguistics there from 1944 till he retired in 1956. Firth's name is associated with the theory of meaning as a complex of contextual relations; he stressed the need for linguistic analysis at a number of different levels, situational, collocational, syntactical, phonological and phonetic. Even in the field of Phonetics he advocated a 'poly-systemic' approach. He was interested in providing a Roman script for Indian languages. His analysis of Tamil phonology (published in the Arden's Series *Tamil Grammar*) is specially noteworthy. He also worked for some time on Marathi and Gujarati. I had the privilege of attending a full course of his lectures on General Linguistics, during 1953-54, and of discussing with him many a problem connected with Indian theories on meaning. He was an ardent admirer of the Indian approach to many of the linguistic problems and used to speak enthusiastically about thinkers like Pāṇini and Bhartṛhari and concepts like *Ākāṅkṣā* and *Sphoṭa*. Most of his important papers are included in the collection called *Papers in Linguistics* (1957).

K. K. Raja



## PT. KADALANGUDI NATESA SASTRIGAL

On Feb. 13, 1961, the well-known Sanskrit scholar and authority on Jyotisha, Pt. Kadalangudi Natesa Sastrigal, passed away. He studied Vedānta under Pañjānāḍu Ganapati Sastrigal and after settling down in Madras, did a great amount of work in publishing Yoga, Sāṅkhya and Advaita works, including those of Śaṅkara, as also Vedic texts useful for the more important rites and religious activities, with Tamil translation and notes. For a number of years he was conducting a Sanskrit-Tamil periodical called *Arya-mata-samvardhani* in which he serially brought out such Sanskrit texts with Tamil translations. He became very popular and influential as an astrologer, and here again, he turned his attention to the useful work of bringing out Tamil translations of standard Sanskrit works on the subject.

V. R.

## SWAMI AGAMANANDA

The passing away of Swami Agamananda, in April 1961, deprived Kaladi, the place of Śaṅkara's birth, of a person who was responsible for a great deal of awakening in that place. He was the founder of the Ramakrishna Asrama there, and was largely responsible also for the starting of the Sankara College on the prominent hill there. It is tragic that right in the midst of his preparations for a Jubilee Celebration of his foundation at Kaladi, he should have been taken away. May his soul rest in peace!

V. R.

## DR. R. NAGARAJA SARMA

The late Dr. R. Nagaraja Sarma who passed away on 19-4-1961 was a Professor of Logic and Philosophy in the Madras Educational Service and a specialist in *Dvaita Vedānta* in which he wrote his doctoral thesis, rather late in life, on the *Daśaprakaraṇas* of Śrī Madhva, under the title *Reign of Realism*. He was ailing for some time and had removed himself from Madras, the scene of his activity, to his native town of Kumbhakonam where he passed away. Dr. Sarma came of a family of Sanskrit scholars to whom we owe the editions, referred to usually as the *Kumbhakonam editions*, of the two epics and the *Bhāgavata*, as also the works of Ānandatīrtha.

Dr. Sarma was a keen controversialist, but unfortunately, as it often happened, he was a *Vaiṣṇavika* as Prof. S. Kuppu-

swami Sastriar characterised him. He was a *Doṣajña par excellence*, if not a *Purobhāgin*. Consequently in the scholarly field, apart from his Thesis and some work on Dream Psychology, he left hardly anything of the nature of constructive contributions. He pre-occupied himself with reviewing all sorts of books in the Press and became, in the public, a byword for pungent criticism; and this evidently prevented him from turning his talents into the more fruitful channels of positive work.

V. R.

DR. P. J. CHOUDHARI

Dr. Prabas Jivan Choudhari of Santiniketan who passed away on 4th May, 1961, held promise of much good work in Indian philosophy and psychology and it is unfortunate that he should have met with premature death. His brochure on *Sanskrit Aesthetics* is a useful study of the Rasa theory from the point of view of modern psychology.

V. R.

DR. SAKUNTALA RAO SASTRI

The late Dr. Sakuntala Rao Sastri who passed away at the age of 55 in New York on 5-5-1961 came originally from Andhra, and, without being attached to any University, she had, till the end of her life, been working through a variety of organisations for the promotion of the study and understanding of Indian culture and Sanskrit abroad. She had been in Europe, Japan and lastly in U. S. where she passed away after some illness. In the midst of all this organisational activity, she kept writing and publishing books and studies, the *Kaumudīmahotsava*, *Women in the Sacred Laws* etc. There are other works prepared by her which, it is hoped, the Bharatiya Vidyā Bhavan, Bombay, which has already published some of her works, will soon bring out.

V. R.

DR. BETTY HEIMANN

Readers of this Journal are no doubt familiar with the name of Dr. Betty Heimann whose articles on 'Some Indian Conceptions, *Anna*, the Living Stone (Image of an Indian Deity) etc.' appeared in its pages (Vol. XXIII). She was first at the University of Halle-Wittenberg, then Lecturer in Sanskrit and Indian Philosophy at the School of Oriental and

African Studies, London University, and then, as Professor of Sanskrit, she was in the Ceylon University for a time. Among her published writings are *Upton Lectures* at Oxford, *Change and the Unchanging in Hindu Thought*, *The Birth of Terms*, *Studien zur Eigenart indischen Denkens*, *Indian and Western Philosophy—A Study in Contrasts*, *The Significance of Prefixes in Sanskrit Philosophical Terminology*, *Cosmic Concepts in Pre-Socratic Greece and Ancient India* etc. Her's was a line of work which went into the inner significance of Indian concepts embodied in Sanskrit language and the systems of Indian philosophy. The passing away on 19-5-1961 of this scholar removes from the ranks of Indologists abroad a confirmed Sankaraite Vedantist and an ardent admirer of Indian thought. When I met her in London in 1953-54, she gave me part of the materials of two of the last books she had planned on *Facets of Indian Thought*, which I published in this Journal, and a series of graphic and pictorial representations of Concepts of Indian Philosophy. I hope her friends here and abroad will try to bring out her unpublished writings.

V. R.

P. K. GODE

(1891—1961)

The passing away of Prof. Parasurama Krishna Gode of Poona on 28th May, 1961, removed from the field of Indian studies one of the most active scholars and prolific writers. He was a never-failing source of information to all research scholars who sought his help. From 1918 to the day of his demise, he had been connected with the Bhandarkar Oriental Research Institute, Poona, where, as Curator, he was in charge of the Mss. Collection. Apart from his study of manuscripts and numerous papers on authors and works, some of which appeared in this Journal, he traversed the whole field of Indian history and culture and wrote on most varied subjects of interest. Among these were also several papers on aspects of ancient Indian technology. The total number of papers published by him is 475, running to about 3,500 pages; these have been collected together and six volumes of these collected papers of Gode have appeared and it is hoped that the remaining volumes will also be soon published; they are indispensable as reference books for all research scholars.

Besides writing these papers, Prof. Gode was editorially connected with some research journals like the *Review of Philosophy and Religion* and the *New Indian Antiquary*. He wrote numerous reviews and was responsible for the publication of commemoration volumes for many research scholars.

He had received recognition from learned societies and organisations in India and also abroad, and recently, a commemoration volume was also presented to him by his scholarly friends and admirers.

A genial person, Prof. Gode was also strict and correct in his own doings and held up a high ideal of devotion to and standard of work.

V. R.

#### MM. NARAYANA SASTRI KHISTE

Traditional Sanskrit learning of Banaras sustained irreparable loss in the demise in May 1961 of Mahamahopadhyaya Narayana Sastri Khiste, who, throughout his long official career, was connected with the Govt. Sanskrit College, Banaras, first as Professor and later as its Principal. Hailing from a family of learned Pandits, Mm. Khiste was proficient especially in Sāhitya and Dharmaśāstra, and in recognition of his erudition was awarded the titles *Sāhitya Vācaspati* and *Kavikulaguru*. He was a close collaborator of Pt. Kali Prasad Sastri in the publication of the two Sanskrit periodicals, *Amarabhārati* (Banaras) and *Saṁskṛtam* (Ayodhya). Throughout his life Mm. Khiste was engaged in literary activities. Of his original writings may be mentioned the *Vidvat-carita-pañcaka*, a biography of five famous Mahāmhopādhyāyas of Banaras, *Alaṅkārarasamañjarī* and *Chandaḥkaumudī*. He has also written commentaries on several works in poetry, drama and rhetoric, besides editing a good number of Sanskrit classics published from Banaras.

K. V. SARMA

#### PROF. JOHANNES NOBEL

Prof. Johannes Nobel who passed away on 22-10-1960 at the age of 74 began his academic career as an *Alaṅkārika*, his Doctoral Thesis being on some selected *alaṅkāras*. He, however, took to Buddhism later. Prof. Nobel was a systematic worker who put in on an average fourteen hours of work a day. Once when asked by a friend, where was time for them to 'live'?, Mrs. Nobel replied,



"My husband 'lives' when he works." With all his knowledge and experience, Prof. Nobel was very shy to come to limelight and was reluctant even to lecture before a public body. His genuine love for Sanskrit and Indian culture was a source of inspiration to all those who came into contact with him. The following are some of his published writings: *Alteren geschichte des Alankāra Śāstra* (1915), *Foundations of Indian Poetry* (Being a survey of the origin and development of the theories of Indian poetics from the earliest period) (1925), the *Suvarṇaprabhāṣottama Sūtra*: Vol. I, Edition from the Tibetan Translation (1944), and Vol. II, Tibetan-Dutch-Sanskrit Vocabulary (1950), and *Central Asia: The Connecting link between East and West and other Lectures* (1952). As a successor to Prof. Geldner in the Philipps University at Marburg, Prof. Nobel was responsible for revising the former's German translation of the *Rgveda* (*Harvard Oriental Series*, 4 vols., 1956) and for compiling the last of the four volumes containing the Index and Appendix.

E. R. SREEKRISHNA SARMA

PROF. K. V. RANGASWAMI AIYANGAR  
(1880-1960)

The late Prof. K. V. Rangaswami Aiyangar was a doyen of Indian historical studies, one who traversed wide fields and made outstanding contributions to other allied fields, ancient Indian sociology and religious and civil law.

Eighty years old at the time of his demise, the late Professor, with his forceful personality and organising capacity, had been responsible for many activities in the educational, Indological and Sanskrit fields, in the various capacities in which he had served during his long and distinguished career as Professor of History and Economics, Principal and Director of Public Instruction, Trivandrum, Founder-Director of the Sri Venkateswara Oriental Institute, Tirupati, and lastly Principal, Central College, Banaras Hindu University. He had received honours from many learned societies like the Asiatic Society, Calcutta, and the Asiatic Society, Bombay, and his friends and admirers presented him a Commemoration Volume in 1940. He took active interest in the All-India Oriental Conference and was primarily responsible for its Tirupati and Banaras Sessions. In his later years he was chiefly engrossed in the exposition of Dharmaśāstra and in this field he gave



lectures in Lucknow and Baroda. On Rāja Dharma he lectured under the Krishnaswami Rao Endowment in the Madras University. He had a prodigious memory and was a gifted speaker. In life he was a strict orthodox Srivaishnava. Of his big private Library, we record with gratefulness, the gift of a considerable number of Sanskrit books by his son Sri R. Padmanabha Iyengar, to the Kuppuswami Sastri Research Institute.

The following are his main works: *Historical Development of Vaiṣṇavism in South India* (Madras, 1901), *A History of Pre-Mussalman India* (Longmans, 1909), *Some Aspects of Ancient Indian Polity* (Madras, 1914), *Aspects of Ancient Indian Economic Thought* (Banaras, 1934), *Some Recent Trends of Public Finance* (Madras, 1936), *Rājadharmā* (Adyar, 1940), *Political Ideals of the East and the West* (Ernakulam, 1939), Edition of *History of Jehangir* by Francis Gladwin with Introduction and Notes (Madras, 1930), *Report of the Travancore University Committee*, (Trivandrum 1926), *Vyavahāranirṇaya* of Varadarāja (Adyar, 1942), *Bṛhaspati Smṛti* (Baroda, 1941), *Kṛtyakālpāra* (Baroda, 1941 ff.), *Indian Cameralism* (Adyar, 1949), *Aspects of the Social and Political System of Manusmṛti* (Lucknow, 1949) and *Some aspects of the Hindu view of Life according to Dharmaśāstra*, (Baroda, 1952). V. R.

P. C. DIVANJI  
(1885-1961)

The name of Prahlād C. Divanji will be familiar to the readers of the *Journal Oriental Research*, to which he had made contributions. His passing away on 8-7-1961 removes a well-known scholar in Sanskrit and Indian Philosophy. He was a member of the judiciary of the Bombay Government. But all through his life he had taken active interest in academic work and in the activities of the Indian Philosophy Congress and the All India Oriental Conference. As an Advaitin he edited Madhusūdana Sarasvatī's *Siddhāntabindu* and some other minor works. His latest edition was of the *Yoga-yājñavalkya*. One of his important productions is an *Index Verborum* to *Bhagavad Gītā*. The last major project of work with which he was associated was the critical edition of *Rāmāyaṇa* begun by Oriental Institute, Baroda.

V. R.

## PROF. K. C. CHATTERJEE

We are sorry to record the death in November, 1961, of Prof. Kshitish Chandra Chatterjee, whom most Sanskritists knew well as the editor of the Sanskrit periodical from Calcutta called *Mañjūṣā* in which he made a variety of contributions. His chief field of study was Vyākaraṇa and he contributed in English one volume on the *Technical Terms of Sanskrit Grammar*.

V. R.

## ELANGADU RANGANATHACHARIAR

Pt. Elangadu Ranganathachariar who passed away on 3-7-1961 was a prominent Viśiṣṭādvaita scholar of Kanchipuram. The Pandit was 83 at the time of his demise.

## HIS HOLINESS RANGARAMANUJA MAHA DESIKAR

Popularly known as Sri Kozhiyālam Svāmi, His Holiness Rangaramanuja Mahādeśīkar who passed away on 3-12-1961 was a great exponent of Viśiṣṭādvaita and an erudite scholar in Sanskrit. He became a Sannyāsin at a young age and had a large number of disciples.

K. V. SARMA

## BOOK REVIEWS

FRESH LIGHT ON KALIDASA'S MEGHADUTA By  
Vaman Krishna Paranjpe. Sansodhan Mandal,  
236 Budhwar Peth, Paranjpe Road, Poona-2.  
Rs. 12.50 or Sh. 19.

This most readable book by Sri V. K. Paranjpe is mainly taken up with the identification of Rāmagiri mentioned by Kālidāsa in the *Meghadūta*. Besides doing full justice to the discussion of this problem from various aspects, literary, archaeological, etc., the author has also offered his views on the original home of Kālidāsa, his date, life and times. Lastly the influence which Vālmiki's *Rāmāyaṇa* had on this great poet is also discussed in this book. It contains nine chapters and is written in simple and chaste language. The arguments presented therein have been explained in all detail.

While it may be considered rather ambitious to draw positive conclusions about the identification of places mentioned in literary poems generally, the *Meghadūta* is a type of composition, which, as everybody would admit, shows that its author, the immortal Kālidāsa, had also a fund of geographical knowledge. This is more than substantiated by his mention of a number of important cultural as well as other spots hallowed by their association with epic and classical heroes. One such place mentioned by Kālidāsa, the identification of which is discussed at length in the present book, is Rāmagiri, which is referred to in the poem *Meghadūta* as the site of hermitages, *āśramas par excellence*, where the forlorn Yakṣa of the poem was spending his days of separation from his beloved. Dr. V. V. Mirashi had adduced a number of arguments in support of the identification of this Rāmagiri mentioned by Kālidāsa with Ramtek near Nagpur (*Studies in Indology*, Vol. I, 1960, pp. 12-20). The present author, Śri Paranjpe, takes it to be Ramgadh Hills in the Surguja State and marshals some important evidence in support of his identification. On an impartial assessment of the arguments both in favour of its identification with Ramtek and with Ramgadh hills, it appears to the present reviewer that there is every justification in identifying the Rāmagiri āśramas with a number of rock-cut cave dwellings in the Ramgadh hills in

Surguja State. Two arguments mentioned by Paranjpe are very convincing indeed. One is the importance he gives to the textual description that the slopes of the lofty mountain, where the āśramas were situated, were marked on the lower reaches (*mākhālā*) by the footprints of Rāma. Even to this date, there are these footprints which are actually on the slopes of the hill at the entrance to the group of caves known as *Sītābengrā*. At Ramtek the *Pādukās* of Rāma are stated to be in regular worship and these are sought to be equated with the *Raghupati-padas* of Rāmagiri. But there is greater appropriateness in applying the description as given in the verse to the footprints on the slopes of the Ramgadh hill at the entrance to the *Sītābengrā* cave than to the *Pādukās* at Ramtek since the word used by Kālidāsa is *āṅkita* (lit: carved or impressed) and not set up like *pādukās*. Those on the *Sītābengrā* cave are actually impressed depressions of the feet as one would leave on sand. The second piece of evidence which, in the opinion of the reviewer, would substantiate the identification of Ramgadh hill with Rāmagiri Āśrama of Kālidāsa is that in verse 2, Kālidāsa states that the Rāmagiri mountain presented the appearance of an elephant in *vapra-kriḍā* (that is to say, the sport of digging an earthen mound by its tusks raising a cloud of dust), when a cloud became closely attached to it. The verse has been generally interpreted comparing the cloud with the elephant and as its being in contact with the mountain which was the mound of earth. But, in fact, on a closer examination of the verse, what is suggested pertains to the entire picture that emanated out of the contact of the cloud with the mountain and its total resemblance to that of an elephant digging the mound of earth. Hence it is reasonable to suppose that the mountain itself looked like an elephant and the contact of the cloud gave it the resemblance to the dust arising from the digging of the mound of earth by the elephant. Now, from a distance, the hill of Ramgadh appears very much like an elephant to any casual onlooker.

The other argument of Sri Paranjpe in regard to the identification of Āmrakūṭa with Amarkantak and its geographical position in relation to the Ramgadh hills and to the route taken by the cloud messenger are convincing except in the excessive stress laid on the word "*udānimukha*" which, to the author means only 'face turned upwards' and

not 'northwards'. However, this under-emphasis on its interpretation does not detract the soundness of his other arguments. He establishes the route of the cloud messenger as having passed *via* Amarkantak, Vidisa, Ujjayini, etc. Dr. Mirashi's suggestion of Amarvada hill as the Amarkantak mountains is hardly possible. It is entirely inappropriate when considered in the context of the flowing (of the affluents) of the River Narmada lower down the cliffs of the Vindhyas which so well answers to the Amarkantak (*i.e.* Āmrakūṭa) range.

In the Jogimara cave adjacent to the Śītābengrā cave are paintings which have been assigned to the 1st or 2nd century before the Christian era. Kālidāsa's reference to the *dhāturāga* as a peculiar feature of the Rāmagiri Āśramas, seems to point to the existence of some paintings at the place, which, it is interesting to note, is substantiated by the actual existence of early paintings referred to above.

The reviewer had the unique opportunity of visiting the Ramgadh hill and studying the hill and the rock-cut cave dwellings on the slopes of the hill as well as the inscriptions of early 2nd century B. C. in these cave dwellings. In view of the very appearance of the hill like that of an elephant, the existence of the footprints which, though on rock, nevertheless look very much like impressions on sand and adored as those of Śrī Rāma in the Śītābengrā cave, the subject matter of the inscriptions engraved in the caves which has a background of romance, merriment and poetry (see *Annual Report of the Archaeological Survey of India*, 1903-04, pp. 123-131), the caves themselves being bereft of images or objects of worship except the footprints, the spaciousness of the caves themselves,—all seem to indicate that these Āśrama-like rock-cut cave dwellings must have been the retreat of distinguished personages, the dwelling place of royalty in seclusion. All these features of the hill and the cave-dwellings seem to have not only provided the theme for Kālidāsa to write his *Meghadūta* but also to locate the abode of the love-sick and forlorn Yakṣa at this place.

Śrī Paranjpe's book is also taken up with the possible identification of Ramgadh hills not only with Rāmagiri mentioned by Kālidāsa but also with Citrakūṭa of the *Rāmāyaṇa* fame (Chapter IV). The author's taking up this question equating Rāmagiri with Citrakūṭa emanated mainly on



account of the statements made by the early Sanskrit Commentators of the *Meghadūta*, like Vallabhadeva and Mallinātha, who identified Rāmagiri mentioned by Kālidāsa with Citrakūṭa of the *Rāmāyaṇa* fame. But this supposition becomes untenable since Rāmagiri, *i.e.*, the present Ramgadh hill, does not answer to the bearings given of Citrakūṭa in the *Rāmāyaṇa* as lying not far south from the River Yamuna at its confluence with the Ganga at Allahabad. There are quite a number of places in the Deccan and South India which are also called Citrakūṭa and equally hallowed by the memories of Śrī Rāma. One such is Citrakūṭa in Bastar State, which can hardly be the one referred to in the *Rāmāyaṇa*. Sri Paranjpe's attempt to identify Ramgadh hill with the Citrakūṭa mentioned by Kālidāsa in the *Raghuvamśa*, which again he assumes to be different from the Citrakūṭa of *Rāmāyaṇa*, appears to be far-fetched, relying, as he does, mainly on geographical features which are of general ascription and are usually conventional statements made by poets.

The maps and illustrations given in the book are interesting and instructive. Apart from its usefulness in drawing the attention of scholars to the geographical information available in the *Meghadūta*, the book of Sri Paranjpe is otherwise too highly informative.

M. VENKATARAMAYYA

THE HISTORY OF ORISSA by Dr. Harekrushna Mahtab. Prajatantra Prachar Samiti, Cuttack, (2 Volumes) 1960. Pp. 538, Rs. 20/-.

This comprehensive account of the history of Orissa by Dr. Harekrushna Mahtab is largely based on three lectures originally delivered by him in the Lucknow University under the R. K. Mookherji Lectureship Endowment. The author has done indeed a unique service to the cause of Orissan history both by throwing fresh light on certain obscure points and by bringing it upto date. An attempt at the unitary treatment of the history of the present state of Orissa, which originally comprised three distinct regions of Udra or Odra, Utkal and Kalinga, has necessarily its own limitations.

The first volume starts with a detailed discussion of the origin and early history of the present state of Orissa and

gives a detailed and clear picture of the several royal dynasties that played a large part in its history such as the Nandas, Mauryas, Kushanas, Satavahanas, Guptas, Gangas, Chalukyas etc. He indirectly accepts with approval the view expressed by Panigrahi that the Nandaraja mentioned in the Hathigumpha inscription of Kharavela was Asoka himself and that he excavated the canal in Kalinga. If this is accepted we have to revise the current views about Kharavela's date. The author shows how the Kadambas, Rastrakutas, Cholas and the Vijayanagar rulers have played a conspicuous part in Orissan history by turns. Dr. Mahtab's treatment of the indigenous dynasties of Sailodbava, Bhaumakara, Suryavamsi, Gajapati and Khurda Raj is full and comprehensive.

Pephaps the three most interesting aspects of the work are the learned discussions on the impact of the intermingling of various races in Orissa on her life and culture, the special section on the colonial expansion of Orissa and the exhaustive account of Orissan art under various phases in her history. On the basis of his study of original sources the author proves as untenable the usual belief that the Paik Rebellion was inspired and instigated by the Maratha population of Orissa. The appendices at the end contain interesting information, and the one on the cult of Jagannatha is particularly valuable. To this highly controversial and complicated problem Dr. Mahtab has done full justice in a comprehensive and synthetic manner. The author has also stressed the influence of different religions on the evolution of the complex cult of Jagannatha.

It has been claimed in the beginning of the first volume that the economic condition of the people is adequately dealt with but no systematic account is given except for two short accounts of the revenue policy and famines under the British running to less than six pages in a work of nearly 540 pages. The author's imagery that Kharavela's army was proportionate to that of Alexander and Samudragupta is fanciful. There are numerous words misprinted but are not noticed even in the errata. In the errata itself one finds many errors. In most of the genealogical tables given one notices the absence of any indication of the reign periods of the kings.

CORPUS OF THE MUSLIM COINS OF BENGAL  
(DOWN TO A. D. 1538) By Abdul Karim. Asiatic  
Society of Pakistan Publications No. 6, Dacca, 1960.  
Pp. 210, Plates X. Price Rs. 7/-.

The author of this work claims in the Preface that "this work is an attempt to compile the results of the contributions of earlier numismatists and make them readily available to scholars". He therefore catalogues the coins so far published, analyses critically the views of various scholars on them, re-examines the plates and summarises the results thereof. He records also some unpublished coins in the Dacca Museum Cabinet, the Varendra Research Museum Cabinet and a few in the collections of private individuals. One may hope that these unpublished coins recorded here for the first time will help scholars to revise if necessary certain earlier views and throw further light on the history of medieval Bengal.

The book is in two parts, the first part dealing with an analysis of coins like the regal titles, Khilafat titles, mint-names, dates, classification and references, and the second part with the study of coins in which such important points like the chronology of the Bengal Sultans, important mint-towns, Khilafat titles, geographical places etc., are adequately dealt with. The bibliography at the end is exhaustive.

T. V. MAHALINGAM

INDIAN SEALS (PROBLEMS AND PROSPECTS)  
EDITED BY K. D. Bhargava. The National Archives of  
India, New Delhi, 1960.

In this monograph the seals of ancient India are classified on a dynastic basis, the distinct features of each of them being clearly indicated. While most of the ancient seals are noted for the representation of animal figures in their devices, the Mughal seals are excellent specimens of developed art so far as the execution of legends and floral designs is concerned. The chief characteristic of the Mughal seals is the indication of the date, which is not found in most of the seals of ancient India.

The account is very general, and what one gets is only a bird's-eye view of the different Indian seals from the days of the Indus Valley Culture to the period of the East India Company. The seals of Kantideva and Rajendra Chola are

illustrated and their features briefly referred to. The seals of the Sultans of Delhi, the Mughals, the Marathas and the East India Company have received only brief treatment. The work ends with a study of sigillography.

T. V. MAHALINGAM

A GUIDE TO THE KANNADA RESEARCH INSTITUTE MUSEUM A. M. By Annigeri, Kannada Research Institute, Dharwar, 1958. Pp. 60, plus xii plus Plates xxi. Price 50 Np.

Apart from the large and well-known museums in India, there are a number of well-organised smaller museums in various places throughout the country. The Kannada Research Institute at Dharwar, started by the Bombay State twenty years ago to cater to the historical and antiquarian needs of the larger Bombay-Karnataka area, has collected several archaeological and artistic objects that are stored in a museum to which the present monograph serves as a guide. Starting with an account of the prehistoric and historic antiquities it proceeds to describe the stone and metal images stored in the museum. Accounts of the palaeographic, art and numismatic galleries are succinct though short. This little monograph illustrated by twentyone selected plates and furnishing details regarding the objects exhibited gives us an idea of the richness and variety of the objects accumulated, besides serving the intended purpose of being a useful guide.

T. V. MAHALINGAM

TWO THOUSAND YEARS OF TAMIL LITERATURE, AN ANTHOLOGY WITH STUDIES AND TRANSLATIONS. By J. M. Somasundaram Pillai, B.A., B.L. Annamalai University, 1959. Rs. 9-25 nP.

This is one of the most useful publications relating to Tamil literature that have recently come out. For a critical and historical study of Tamil literature and progress of Tamil research the prime requisite is the making available to scholars, not conversant with Tamil, translations of the entire early Sangam literature and of the most important later classics. The analogy of the *Sacred Books of the East* and the translations of early Sanskrit and Pali literatures may be cited to show how they have helped the growth of research in those languages. I am glad to find in the Foreword to this



volume Prof. T. P. Meenakshisundaram Pillai, the doyen of Tamil studies today, saying "The translation of all Tamil works is an urgent necessity...There is not available for the foreigner any good history of Tamil literature..." It is hoped that his words would induce individuals as well as institutions to pay immediate attention to these desiderata in Tamil research.

Sri J. M. Somasundaram Pillai is to be congratulated for having thought of this necessity and contributed this volume which is bound to serve some part of the above-mentioned need. The compiler has brought together in this volume of 378 pages translations by diverse hands of select portions of Tamil literature which had already appeared in several periodicals or in separate publications. The selections cover texts from the early Sangam collections to the writings of recent Tamil Saints: *Pura-nānūru*, *Pattu-p-pāṭṭu*, *Kalittokai*, *Ainkuru-nūru*, *Silappadikāram*, *Maṇimekhalai*, *Kuṛal*, *Nālaḍiyār*, *Atticāḍi*, *Konṇai-vendan*, *Nalvali*, *Mūdurai*, *Aranericcāram*, *Verrivelkai*, *Nanneri*, *Nitinerūvilakkam*, *Kapilar-ahaval*, gleanings from the psalms of Nāyanmārs and Ālvārs, and the later saints; and among the translators are Rev. G. U. Pope, V. Kanakasabai Pillai, P. Sundaram Pillai, J. M. Nallaswami Pillai, K. Kodandapani Pillai, Ellis, Prof. T. B. Krishnaswami and the Editor himself.

From the point of view of research, it is the former part comprising pp. 1-214 and covering the more ancient phases that is most interesting. On p. 22, the description of the lute in lines 2, 3 of selection 70, is of the *Kacchapi Viṇā*. The references to seeing the Arundhati star (p. 32), to the impeccable Brahman (p. 33), to Mt. Meru and the abode of Devas (p. 44) show how even from these selections one could see the blend of the twin-streams of Indian culture in the earliest stratum of Tamil literature. The *Mullaippāṭṭu* describing the port-town of Kāverippūmpaṭṭinam (pp. 86-92) is not only graphic but rich in details throwing historical, literary and cultural side-lights; the mention of elephant-mahouts speaking 'northern language', to Brahman *Tridandī Saṁnyāsins* and to *Yavanas* and *Mlecchas* are noteworthy. Equally significant are the allusions in *Neḍu-nal-vāḍai* (pp. 33-110) to the Cola King's celebration of *Rājasāya*, to the Pāṇḍya who got the *Māhabhārata* done into Tamil, to the representation of *Gaja-*



*Lakṣmī* on the door-lintel, to lamps of *Yavana*-workmanship, and to *Rohiṇī* and the Zodiac; allusions in the *Kurīñji-p-pāṭṭu* of Kapilar to the Āryan king, to the *Gāndharva* form of marriage and to Brahmans performing *Sandhyāvandana*; and the references to scholars raising banners to challenge other scholars for debate and to the four Vedas and *yajña āhuti*. The picture of Puhār depicted here is most instructive and inspiring: 'Life in Puhār is all calm and cool. Hatred is not nurtured and fellowship increases... Gods are worshipped and *yāgas* are performed... Infinite love and grace reign undiminished.' "As old kinsmen, settled in different parts of the country assemble together in one place on festive occasions, people from different parts of the world speaking different languages crowd together, mix and move amicably with the numerous groups and live perfectly happy at Puhār."

We are told in the Compiler's Preface that a large volume of the nature of the present anthology is under preparation; all scholars will be looking forward to its publication. When it is produced, we would like the following points to be borne in mind by the compiler: (1) Printing must be better; (2) Diacritical marks should be strictly followed; (3) Text and translation should appear side by side on the left and right hand pages and lines of both should be numbered; and (4) a glossary of Tamil words in the texts translated should be given.

It would also be useful if a complete bibliography of whole texts or portions of texts of Tamil literature, available already in Tamil translations as separate books or in the pages of periodicals is compiled.

V. RAGHAVAN

THE KAUTILIYA ARTHASASTRA. PT. I: A CRITICAL EDITION WITH A GLOSSARY. By R. P. Kangle. University of Bombay Studies, Sanskrit, Prakrit and Pali, No. 1. 1960. Pp. 2, 4, 8, 263, 80, 2. Rs. 10/-.

The first number of the new Series of Sanskrit, Prakrit and Pali works started by the University of Bombay is the *Arthaśāstra* of Kauṭalya which, as Prof. Meyer says, "is not a book but a library of ancient India." The publication under review is the first part of the work containing a critical text and a glossary. The editor has been engaged in this work for

the past two decades collecting manuscript materials, some of which were not available to the previous editors, and the text now given is based on these new materials as also on the earlier editions, which the editor describes in his Introduction. Commenting on the manuscripts, the editor says that all Malayalam Mss. seem to be copies made from a single Malayalam manuscript and that this was originally copied from a Devanagari manuscript, a statement which this reviewer feels to be too sweeping.

The Malayalam commentary (referred to as *Cb.*), of which nearly three-fourths of its extent is available, is of great value in reconstructing the text of the *Arthaśāstra* and in understanding the meanings of the technical terms bristling in the work. It follows the ancient Sanskrit commentary *Pratīpadapañcikā* of Bhaṭṭāśvāmin and also draws from other sources, and may therefore be considered to be as good as its originals. The Trivandrum editor was greatly indebted to this commentary but he did not assimilate it fully and it has to be said that the present editor too has not made the best use of it.

Prof. Kangle has undertaken the work in a spirit of devotion and has tried to improve upon the Trivandrum text in various details, but the *Arthaśāstra* is so terse and abstruse a text that, as Ganapati Sastri says, "even a talented Pandit cannot hope to understand it easily". This being the case there is no gainsaying the fact that a good deal of scholarly work should be done before the text can be said to have approached its original form. And even of this edition it has to be said that it admits of improvement in a large number of places. A few examples will make this clear.

1. The word 'param' in *paramasaṁvatsarānuvṛtta* (2. 6. 15) should be 'parut'. The commentary *Jayamaṅgalā* (referred to as *Cj* in the edition) reads: *parutsaṁvatsarānuvṛttam pūrvasmin saṁvatsare yaṁ na vyayitam*, which means that which has not been expended in the previous year. It appears that the editor has not paid as much attention to this commentary as it deserves, which is shown also by other instances noticed below.

2. The term '*rājavyṛtti*' occurs as a variant in the footnotes on pages 3 and 4; this may be taken into the body of the text. The *Cj* takes the expression as forming the first *sūtra* of

the second chapter of the first *adhikaraṇa* and explains in detail its special significance in the several contexts where it may be applied.

3. 'anuśāla' (2.4.6) may be changed to 'anusāla'. *Cj.* explains the term as *prākārasamīpeṣu deśeṣu*, 'in sites near the fort'.

4. 'tatkulīnoṣāmsuḥ' (1. 1. 43) should be changed as 'tatkulīno vā āsāmsuḥ'. It is explained in *Cj* as *tatkulīno vā āsāmsuḥ - tatkulīnaḥ kadā'ham rājā syām iti svayam ca āsāmsanaśilāḥ san nityāśaṅkitāḥ*.

5. 'anāsvādyatva' (5. 3. 4, footnote) is a better reading than 'anāspadyatva' which makes no sense. Kauṭalya says that it is not possible for a government servant to avoid tasting a little of the King's revenue; *cf.*

*arthas tathā hy arthacareṇa rājñāḥ  
svalpo 'py anāsvādayitum na śakyam* || (2. 9. 32)

Hence in the passage under question he prescribes a rate of salary which would keep them away from temptation.

6. 'snānārtha' (4. 3. 16) should be 'sthānānyatva'. The reading is supported by *Cb*. Compare also *sthānānyatva* in 4. 9. 23.

7. 'bhujapatra' (2. 12. 16) should be 'bhūrjapatra' as *Cj* has it.

8. 'caraka' (2. 13. 33) should be 'saraka' which means a gem, *sarako* 'sirī maṇau' (Keśavasvāmin's *Nānārthārṇava-saṅkṣepa*) and not 'a servant' as Ganapati Sastri understands it and the present editor takes it. (*Cf.* also 4. 1. 50).

9. 'aṅguṣṭhasandamśa' (2. 23. 15) means pinching by means of the thumb and the forefinger; the editor follows here also, the wrong interpretation given by Ganapati Sastri as a pinch by the thumb and the 'middle finger'.

10. 'vaiyāvṛtya' (2. 5. 18) may be read as *vaiyāpṛtya*, *Cj.* explains it as *vyāpṛtasya karma vaiyāpṛtīyam*.

11. 'vāda' (3. 1. 19 etc.) should be 'pada' ('a title of law') *Cf.* *vivādapadanibandha*, the title of the chapter, and *vyavahārapadasamhitam* (*Yājñ.* II. 5) which Viśvarūpa explains as 'vyavahārah padaniyamo nirūpaṇatayā' (*TSS* 74, p. 203).

12. 'rājaputrān (1. 17. 4) should be 'rājā putrān' as is found in *Cj*.

The numerous readings in the footnotes have not been incorporated in the Glossary; inclusion of these would have made the Glossary full and more useful.

The numbering of the sūtras adopted in the edition makes reference to passages very easy and the printing and get up leave nothing to be desired. Thanks of students of Sanskrit literature, especially those of Kautāliya studies, are due to Prof. Kangle and to the Bombay University for bringing out this edition of the *Arthaśāstra*. The two further volumes announced comprising a translation of the work and studies on it will be eagerly awaited by scholars.

G. HARIHARA SASTRI

THE RAMAYANA OF VALMIKI. Translated by Hari Prasad Sastri, Vol. III. Shanti Sadan, 22 Chepstow Villas, London, W. II. 1959. 30 Shillings.

When reviewing Vol. II of this Translation in the last volume of this Journal, an account was given of the author, this institution and the circumstances which made this publication possible. Vol. III under notice now completes the work, comprising as it does the Yuddha and Uttara Kāṇḍas. The translation is, as in the previous volumes, elegant and the members of the Shanti Sadan must be congratulated on their efforts to print and publish this translation after the author's demise. In the end, there is a useful glossary of proper names in subject-wise classification.

V. R.

EL TARKASAMGRAHA DE ANNAMBHATTA. TEXTE SANSCRITE CON INTRODUCCION, TRADUCCION Y NOTES. By Nicolas Altuchow. Universided dela Montevideo. 1959, Pp. 44.

This book is a pointer to the interest in Sanskritic studies evinced in recent years in South American universities. Published by the University of the Republic of Uruguay, this book contains an edition of the popular Nyāya-Vaiśeṣika manual of Annambhaṭṭa, the *Tarkasāṅgraha*, with a rendering into the language of Uruguay. The translation as revised by Prof. St. Stasiak, Professor of Indology, University of Lwow, and by Prof. E. Coserlu, Head of the Dept. of Linguistics, Univer-



sity of Montevideo, has been provided with copious foot-notes explaining the Indian philosophical conceptions to the Western reader. The book is also provided with a Glossory of technical terms.

K. V. SARMA

THE HERITAGE OF THE LAST ARAHAT OR LORD MAHAVIRA: THE MESSAGE OF JAINISM. By Dr. Charlotte Krause. Adaptation by Balchandra M. Parikh. Pub. Sri Chimanlal Kothari, 191, Subhas Chandra Bose Road, Madras-1. 1960. Pp. viii, 39. 1 plate.

The book reviewed here is an adaptation in non-technical language of a learned lecture by Dr. Charlotte Krause on Jainism as a practical religion. The authoress, a German by birth, living in India, has adopted that religion. Without entering into a discussion of Jain mythology or an elucidation of Jain philosophy, Dr. Krause brings out the basic tenets and appeal of the Jain religion; she describes the Jain view of the law of *Karma*, the *Pratyākhyāna* vows, the four stipulations on social conduct (*Maitrī*, *Pramoda*, *Kāruṇya* and *Mādhyasthya*), the doctrine of continence and the concept of *Tapas*,—all of which lead to harmonious life and spiritual perfection.

The way Sri Balchandra Pathak has presented the original in simple language and the religious zeal with which Sri Chimanlal Kothari has brought out this publication for free distribution deserve the praise of the scholars and the public.

K. V. SARMA

MANIKANA—A NAVYA-NYAYA MANUAL. Edited with English Translation and Notes by Dr. E. R. Sreekrishna Sarma. xliii, 149 pages. The Adyar Library Series, Vol. 88. The Adyar Library and Research Centre, Adyar, Madras 20.

The *Maṇikāṇa* edited here with a Translation is a brief exposition of the well-known Navya-nyāya classic, the *Tattva-cintāmaṇi* of Gaṅgeśopādhyāya and the commentaries on it, and presents the subject in a simpler language. The *Maṇisāra* of Gopīnātha and the *Maṇikāṇa* under review can be taken to represent the results of such attempts at simplification.

Unfortunately, the name of the author of the *Maṇikāṇa* is not known. The work is said to have been written for a Gopāla according to the maṅgalaśloka in the *Maṇikāṇa* and for



Gopālasimha according to the stanza at its end, but nothing is known about the identity of this Gopāla. The work can be taken to have been written in the 17th century on the strength of a reference it contains to the view of Raghunāthaśiromaṇi who lived in the 16th century.

In extent, the Maṇikaṇa is, according to its name, a particle, as it were, when compared with the huge Tattvacintāmaṇi. The topics dealt with in the Tattvacintāmaṇi are herein set forth and discussed briefly and with effective simplicity.

The Editor's Introduction is informative and helpful for a student of Nyāya.

The learned Editor has also added to the text a free and lucid English Translation which is faithful to the original. The passages in the original under the subsections *Prāmāṇyavāda* and *Vyāpti* (Pp. 4, 6, 8 & 10; 30, 32 & 34) with their translation illustrate this. The notes which the editor has added are also very helpful for understanding the text. Wherever alternative definitions or views are stated in the text, convincing explanations are given in the notes in support of them, e.g., Pp. 90.9; 98.59; 109.6.

The date of Gaṅgeśopādhyāya is to be fixed in the 14th century and not in the 13th century (Introduction, xv) or in the 12th century (Notes, P. 91.18). Taraṇimīśra, not Prthvīdhara, is the author of the Ratnakośa. (*Vide* 76-77, "History of the Navya-nyāya in Mithila" by Dineshchandra Bhattacharya.)

The value of this edition is made greater by the valuable Foreword from the pen of H. H. Ramavarma of Cochin, the Prince among the Nyāya scholars of today. The get-up and printing are excellent. The Adyar Library is to be thanked by the scholarly world for its editions of rare Sanskrit texts such as the one under review.

V. VARADACHARI

INDIAN CHRONOLOGICAL TABLES: JANTRI Pub.

Kannada Historical Research Institute, Dharwar,

1953. Pp. 67.

This book consists of one long table running through 67 pages giving synchronous years in six different eras, Arabic, Hijari, Fasli, Christian, Śaka and the Prabhavādi,

from 601 to 2000 A. D. In the short Preface the work is stated to have been prepared on the basis of two Modi manuscripts, but details of the manuscripts, the method how the table was actually written in the mss., the modifications or additions made by the editor in the present publication, etc. have not been explained. Deciphered and arranged by H. B. Shurpal, the book has been published by Sri R. S. Panchamukhi.

This table is intended to be "a useful guide-book to the students of chronology and history" (Preface), by providing them at a glance the correspondences of the years in the various eas, in the same way as the Tables of Warren, Sewell and Swamikkannu Pillai. But the accuracy of this book is seriously affected by its giving against each year only one figure for each of the eras while the year commences on different dates in the different eras. Thus against 1962 A. D. are given Arabic 1362, Hijari 1382, Fasli 1371 and Śaka 1883, while the real correspondences are Arabic 1361-62, Hijari 1381-82, Fasli 1371-72 and Śaka 1883-84. Thus from this table one cannot be *sure* of the correspondences even in terms of years which is the avowed purpose of this publication, let alone actual months and dates.

K. V. SARMA

### SOME RECENT PERIODICALS

THE MEHRA ASTRO-SPIRITUAL MAGAZINE—Ed. by E. Krishnamacharya. Vol. I. No. i. Guntur-2. An. Subs. Rs. 12/-.

MAIN CURRENTS IN MODERN THOUGHT, Ed. F. L. Kunz. 235, East 50th St., New York 22 (N. Y.), Vol. 17, No. 2. An. Subs. \$ 3.50.

SRI VENKATESWARA UNIVERSITY ORIENTAL JOURNAL, Vol. II (1959).

THE VIKRAM: Journal of the Vikram University, Ujjain. Vol. III, No. 4.

BULLETIN SIGNALYTIQUE, Vol. XIV, No. 3, Pt. 3: Philosophie - Sciences - Humaines. Centre de Documentation du C. N. R. S., Paris, 1960.

*The Mehra Astro-Spiritual Magazine*, a monthly, of which the first issue has just appeared, offers, even as its name implies, varied fare of reading material on subjects like Astrology, Purāṇa, Gītā and Yoga, in the first three of which

serial lessons or discourses are commenced in this issue. The articles are all of a serious nature and are thought-provoking.

Issued as "a co-operative journal to promote the free association of those working toward the integration of all knowledge through the study of the whole of things, Nature, Man, and Society, assuming the universe to be one, dependable, intelligible, harmonious", the *Main Currents in Modern Thought*, is a digest of the significant contributions to learning in diverse fields in the different parts of the world and aims at relating these advances to each other. Besides original articles and excerpts and abridgements of articles published elsewhere, the journal contains three more sections under the headings, 'Source Readings: Integrative Materials and Methods', 'News and Notes', and 'Reviews', in which are included other shorter items coming under the purview of the journal.

The issue reviewed here contains two full papers. The first on 'The Reconciliation of Technological and Non-technological Society' tries to give a rational interpretation of man's relation to the earth in its bearing on his aesthetic, ethical and legal values. In the second on 'The Monistic Integration of Indonesian Thought' the writer points out how in Indonesian thought monistic tendencies continue to persist simultaneously with the integrative tendencies of modern science,—a fact which can be asserted with equal force with regard to India. Channelling our thoughts through entirely novel, but productive, paths, this journal serves a very useful purpose to the present-day society in counter-acting modern leanings to rank materialism.

The volume of the *S. V. University Oriental Journal* reviewed here contains articles in English, Sanskrit and Telugu. Two articles on the Vaikhāṇasa school and *Dakṣa-Sivasahasranāma stotra* relate to the evolution of the Viṣṇu and Śiva cults. University life in ancient India forms the subject of a detailed and informative article. Besides other studies in diverse topics, the issue carries also an edition of a short advaitic disquisition, *Prapañcamithyātva Bhūṣaṇa* of Gautama-Śaṅkara, edited from its only manuscript.

The issue of the *Vikram* under review carries only one article devoted to Indology, in Hindi, on a study of noble lives pictured in Mālava folk-songs.

Earlier numbers of *Bulletin Signalytique*, the annotated bibliography in French, have been noticed in the previous issues of this Journal (Vols. 25, 26). As a world-bibliography covering a variety of subjects, this is a very useful publication. But it has to be observed that this bibliography is far from exhaustive with regard to literature published in India, books as well as periodicals.

K. V. SARMA

THE VALUE OF WORDS AND TERMS. By Robert Rein'l. The Indian Institute of World Culture, Basavangudi, Bangalore. Pages 9. Re. 1/-.

In this short paper which is a reprint from The Aryan Path (November and December 1960), Professor Robert Rein'l discusses the various aspects of the problem of aesthetic and cognitive values, and, after pointing out the difficulties in the position taken by the logical positivists, offers a suggestion that a correlation of the Indian concepts of the three *gunas* with the apparent achievement of meaning would be useful in clarifying the problem.

K. K. RAJA

BRAHMANANDIYABHAVAPRAKASA BY MM. PANCHAPAGESA SASTRI. Edited By V. Subrahmanya Sastri with his Tippanī. Pub. The Private Secretary, to H. H. The Maharaja of Cochin, Trippunithura, Kerala. Pp. xxi, 48, 216. Price not stated.

ब्रह्मानन्दीयभावप्रकाशाभिधोऽयं ग्रन्थः महामहोपाध्याय - श्रीपञ्चापगेश-  
शास्त्रिपादैर्विरचितः उद्वेजकवाक्यरहितया नातिसंक्षिप्तया नातिविस्तृतया च  
नैयायिकसरण्या प्रमेयनिरूपकः ॥

अद्वैतवेदान्तवादग्रन्थशिरोमणेः श्रीब्रह्मानन्दसरस्वतीस्वामिभिः कृतस्य  
लघुचन्द्रिकानामकग्रन्थस्योपरि दूषणोद्भावनपरन्यायभास्करनामकग्रन्थस्थानां  
द्वादशानामपि भङ्गानां भङ्गकोऽयं ग्रन्थः ॥

अतिप्रामाणिकन्यायग्रन्थानामुद्धरणपूर्वकं तत्र तत्र वेदान्तिसम्मतार्थानां  
निर्वहणेन नव्यन्यायरसिकानां वेदान्तिनां आस्वादनीयोऽयं ग्रन्थः इतरैः  
न्यायभास्करविमर्शकग्रन्थैः ब्रह्मानन्दीयोपर्युद्भावितदूषणपरिहारेणेव विषमाणां  
सिद्धिब्रह्मानन्दीयवाक्यानां साक्षादाशयाविष्करणेन च "ब्रह्मानन्दीयभाव-  
प्रकाशः" इतीदं नाम अन्वर्थं भजते ॥



पण्डितराजश्रीमुब्रह्मण्यशास्त्रिपादैः न्यायवेदान्तशास्त्रनिष्णातैः सङ्कलितेन  
विशिष्टेन टिप्पणेन संबलितश्चायं ग्रन्थः इत्येतत् हेमनः परं आमोदः  
संजातः ॥

रघुनाथशिरोमणिकृतायाः दीधितेः चिन्तामणिन्याख्यायाः यथा  
गदाधरीयं तथा चकास्ति इदं टिप्पणं प्रकृतग्रन्थस्य ॥

न्यायभास्करविमर्शकग्रन्थान्तराणां विमर्शनप्रभेदान् तत्र तत्र विवेचयत्  
इदं टिप्पणं विमर्शकपण्डितानां महान्तं प्रमोदं जनयति ॥

श्रीमहामहिममहोन्नतगोश्रीमहाराजानां तत्र तत्र आशयविशेषाविष्करणं  
टिप्पणस्थं मूलग्रन्थं सविशेषं परिपोषयति ॥

ग्रन्थमुद्रणा च लोचनरमणीया अशुद्धिबाहुल्यरहिता च ॥

इति शास्त्रार्थविचाररसिकानां पुरस्करणीयोऽयं ग्रन्थः सबहुमानमिति ॥

S. R. KRISHNAMURTI SASTRI

HISTORY OF SAIVA CULTS IN NORTHERN INDIA  
FROM INSCRIPTIONS. (700 A. D. to 1200 A.D.). By  
V. S. Pathak, M.A., PH. D. Pp. 57. Price not stated.  
Copies can be had at (1) Messrs Motilal Banarasidass,  
P.B. 75, Varanasi, (ii) Dr. V. S. Pathak, University  
of Saugar & (iii) Dr. R. N. Varma, B 21/18,  
Kamachchha, Varanasi.

This is said to be a chapter in the author's doctorate  
thesis on the major Brahmanical systems of North India in the  
light of archaeological evidence. The author has drawn upon  
a wide range of epigraphical evidence and literature relating  
to the period of study. He throws much light on the Northern  
Saiva sects in mediaeval India. Dr. Gopinath Kaviraj says:  
"He has shown, and I believe with some degree of certainty,  
that Śrīkaṇṭha was the founder of Pāśupata and not Nakuliśa,  
as is usually supposed."

References to what the author calls *pañcadevopāsanā* are  
interesting. He concludes that the cult of the five deities as  
envisaged by the Smārtas came into vogue by the eleventh  
century A. D. and that it indicates the rapprochement of the  
Vedic and Agamic tendencies. He says that the Śaiva Siddhānta  
ascetic Prabodhaśiva set up five deities around the sanctum,  
*viz.*, Śiva, Śakti, Kārtikeya, Sarasvatī and Gaṇeśa. It may be  
noticed that in Tāmīl-nāḍ Caṇḍiśa takes the place of Saraśvatī,



This is an interesting publication which will make the readers long for the publication of the entire thesis of this author.

V. A. DEVASENAPATI

CONTEMPORARY RELIGIONS IN JAPAN. Vol. I, No. 2 (June 1960). International Institute for the Study of Religions, Tokyo, Japan. Quarterly. Ann. Sub. \$ 4.50.

This is a quarterly published by the International Institute for the Study of Religions, Tokyo (Japan). It is edited by Dr. William P. Woodard. This number contains articles on 'The National Character and Religion', 'The Shinto Directive and the Constitution', 'Japan's New Religions', 'Soka Gakkai' and the 'Sachiren Sho Sect'. It also carries Book-reviews, Chronology for 1960 (Jan. to March), Religious Statistics etc. All those interested in contemporary religious thought and practice in Japan will find this quarterly very interesting and informative.

V. A. DEVASENAPATI

REFLECTIONS ON PSYCHOLOGICAL INSECURITY IN MODERN MAN By Artur Isenberg. Transaction No. 31. The Indian Institute of World Culture, Bangalore. Pp. 17. Rs. 1.50.

This was originally an address delivered by Mr. Artur Isenberg at the Indian Institute of World Culture, Bangalore. Those who have had the pleasure of listening to Mr. Artur Isenberg know that his talks are characterised by clear analysis and lucid expression. In this paper he finds in *specialization, acceleration and dissolution of familiar reality* the causes of normal modern man's psychological insecurity. Mr. Isenberg is not inclined to blame science for our troubles. He thinks the cause is rather *the impact of Science on modern man and his society*. He illustrates the point thus: "Suppose you hire a large symphony orchestra to play, say Beethoven's 'Fifth Symphony' at your own home. The performance will jar in your ears, not because of Beethoven, the orchestra or the instruments : the composition was never intended to be performed by such a large orchestra in such a small place with such poor acoustics. Beethoven is excellent and so is the orchestra. You must merely choose a different site for the performance.

"Beethoven and the orchestra represent science and scientists in this analogy. The inadequate room represents our inadequate present social structure."

Mr. Isenberg's suggestions for meeting the situation are: (1) better education, (2) recognition of our growing interdependence and psychological preparation therefor, and (3) organization of society in such a manner "as to place a definite floor under basic human wants without, however, putting a ceiling on lawful individual initiative."

Mr. Isenberg's paper is worth our best attention.

V. A. DEVASENAPATI

NATAKALAKSANARATNAKOSA OF SAGARANANDIN.  
TRANSLATION By Professors Myles Dillon, Murray Fowler and V. Raghavan, and Introduction and Notes by Prof. V. Raghavan. Published by the American Philosophical Society, Independence Square, Philadelphia 6, U.S.A., 1960.

The first volume of an edition of the *Nāṭakalakṣaṇarainakośa* containing the Sanskrit text was published in 1937 by Prof. Myles Dillon. That edition was based on a single ms. discovered by Prof. Sylvain Levi in Nepal in 1922. In the Preface to that edition it was announced that a second volume containing an English translation with an Introduction and Notes was in preparation. It now appears as the second volume and is a fine product of the collaboration of three scholars Prof. Dillon, Prof. Fowler and Prof. Raghavan.

It was a good idea for Prof. Dillon to enlist the help of Dr. Raghavan. It is not easy to find in present-day India a scholar of the eminence of Prof. Raghavan in classical Sanskrit and especially in the field of Sanskrit Poetics and Dramaturgy. He has for years bestowed the most intense and painstaking labours on the literature in Sanskrit Poetics and Dramaturgy. He had carefully gone through the printed text of the *NLRK* and prepared several years ago lists of corrections and emendations with critical notes and he has been successful in making several new identifications after a thoroughgoing search in the plays and authorities cited in the text. The author Sāgaranandin makes an obeisance to Siva, the consort of Gaurī, as the first promulgator of the science of dramaturgy and in the last verse expressly states that he made

a profound study of the views of Bharata, Śrīharṣa, King Vikrama, Mātrgupta, Garga, Aśmakutṭa, Nakhakutṭa and Bādara (Bādarāyaṇa). Some scholars were of the opinion that the author Sāgaranandin was a Buddhist, but Prof. Raghavan rightly holds that this opinion is baseless. As Prof. Raghavan establishes, the author is not earlier than the 13th century A.D. The work is of great importance for two reasons, *viz.*, it sets out the names and incidents of numerous plays cited as illustrations and it also contains the exposition of the technique of dramaturgy. The *NLRK* read along with the *Abhinavabhāratī* of Abhinavagupta, Bhoja's *Śṛṅgāra Prakāśa*, the *Nāṭyadarpaṇa* of Rāmacandra and Guṇacandra and the *Bhāvaprakāśa* of Śāradātanaya, brings to view a very large number of Sanskrit plays that once existed but are not discovered yet. The *NLRK* further reveals that there existed in its day traditions on some of the leading topics of dramaturgy different from those of Abhinavagupta and the *Daśarūpa* that are generally followed by later writers on dramaturgy. Sāgaranandin does not accept the *Sāntarasa*, though Abhinavagupta supports it.

The Notes (pp. 60-68) eloquently exhibit the thought and labour bestowed by Dr. Raghavan on elucidating the translation and suggesting emendations. Dr. Raghavan has added several appendices. The first names about seventy plays with line reference to the text of the *NLRK* and the third is very important, as it contains suggestions for corrections and emendations in the text published in 1937.

The second volume is well printed and, in spite of the very small type employed in the footnotes and the appendices, is remarkably free from misprints. The present reviewer has noticed some misprints. *E.g.*, on p. 6 note 9 (line 3), where the reading should be *svadeśam* for *svadiśam*. On p. 40, the word *śṛṅgāra* has been transliterated as *śṛṅgāra* and on p. 43 (column 2) we should have *prācyā*. One may here and there differ as to the translation of the passages in the text. For example, on p. 8, column 2, the words *nāṭyaviśayam* (amended to *nāṭyaviśeṣam*) *nāṭakam* are rendered as 'peak of *nāṭya*'. It appears that those words mean '*nāṭaka* which is a variety of *nāṭya*' or '*nāṭaka* which is a special form of *nāṭya*' and nothing more. Similarly *sarvavṛttiniṣpannasya nāṭakasya* in line 3 (p. 1 of text) is translated as '*nāṭaka* based on all the

modes'. The proper translation should be 'based on all the styles'; *Vṛtti* in line 1045 of the text and p. 26 of the translation is translated as 'style'.

This volume is a most creditable performance from all points of view and makes a substantial contribution to the literature on Sanskrit dramaturgy.

P. V. KANE

YOGAPRADIPA With an Old-Gujarati commentary and translation in Modern Gujarati. Edited by Amritlal Kalidas Doshi. Jaina Sahitya Vikasi Mandal, Bombay-57. (Distributed by Sheth Motishaw Lalbaug Jain Charities, Pinjarapole St., Bombay-4).

This is a collection of 143 Anuṣṭubhs of an uplifting character. Though ostensibly a Jain production, it yet belongs to the class of mystic writings which speak in a universal language of *Yoga*, *Sādhana*, *Vairāgya* and universal spiritual *anubhava*. One can see ideas and expressions here common to *Advaita*, *Bhagavad Gītā*, *Nirguṇa-mānasa-pūjā* etc. All *antar-mukhas* will cherish this collection.

V. R.

MATRPARIDEVANA (Khaṇḍakāvya) By Panditaraja Sri K. Achyuta Poduval. With English translation by Dr. Sreekrishna Sarma and a Foreword by Dr. K. Kunjunn Raja. Pub. Author, Ernakulam. 1961. Price 75 nP.

This is a poem, bemoaning, in the early part, the condition to which the inheritors of the great heritage of Bhārata-varṣa have fallen today, and appealing, in the latter part, to them to rise up and work for the regeneration of the Motherland. It is in hundred elegant *āryās* and is written by one of the well-known scholars of Cochin and a specialist in Nyāya.

V. R.



## OBITUARY NOTICE

### PROF. GEORGE N. ROERICH

There will be hardly any one in the fields of Indian Art and Indology who does not know the Roerichs. I had the pleasure of meeting in Moscow and having discussions with Prof. George N. Roerich of the University of Moscow. He had lived in India and Tibet and had studied Chinese, Mongolian, Tibetan and Sanskrit. He was an authority particularly on Tibet and its history, language and dialects, on which he published studies, a Tibetan-English Dictionary and most recently, a Primer of Tibetan for foreign students. He was in charge of Indian and Oriental philosophy in the Moscow University and during his last years, had been given a separate department for the resumption of the study of Indian and Eastern philosophy. It is unfortunate that he had been cut away in the midst of his organising the work of the newly created department.

V. R.

### K. S. R. INSTITUTE

26—2—1961

#### *Modern Science and Indian Culture*

On 26th Feb. 1961, under the presidency of Dr. C. P. Ramaswami Aiyer, Mr. FRITZ KUNZ, Vice-President of the Foundation for Integrated Education, U. S. A., gave a lecture on '*The Reintegration of Modern Science and Indian Culture*' before a large and distinguished audience in the Srinivasa Sastri Hall, Mylapore. In his lecture Mr. Kunz called upon Indian scientists and philosophers to get together and work for a 'reunion' of their heritage and modern science. He asserted that by carrying out this programme of integration, India could provide an ideology to the world to save it from the effects of materialism. He mentioned that during his sixty day's travel in India he had stressed this aspect in his talks with distinguished scholars. He added that Professors in some Universities had agreed to take part in this programme.

Sri K. Balasubrahmanya Iyer, who welcomed the gathering, also thanked the lecturer at the end for his illuminating talk.



## अथ पञ्चमोऽध्यायः

T. 132. अध्यक्षाणां प्रचारः वस्तुतः सन्निधातुसमाहर्तृपूर्वकः । तत्पूर्वकाश्च सर्वाध्यक्षाः । समाहर्तृविषयो जनपदनिवेश उक्तः । न च दुर्गमन्तरेण सन्निधातुर्निचयकर्मेति तदर्थं दुर्गविधिर्निवेशश्चोक्तः । तयोरपि समाहर्तुः संप्रेष्यभूतत्वात् प्राधान्यात् सन्निधातुर्कर्तृकनिचयकर्मेभ्यते—सन्निधातेति । समाहर्त्रा सर्वतो जनपदात् समाहृतानि द्रव्याणि सम्यङ्निधत्ते स्थापयतीति । भाण्डागारिक इत्यर्थः ॥

M. 58. अनुदकोपस्नेहामिति अनुद्भिज्जोदकाम्, अस्विद्यत्कुड्यान्ताश्च । उभयत इति उभयमित्यर्थः । किं तत् । पार्श्वचतुष्टयं मूलं चेति । एवमुभयतो-  
ग्रहणमनर्थकम् । अतः उभयस्मात् कारणाद् उपस्नेहनिवृत्त्यर्थं पार्श्वम् उदक-  
निवृत्त्यर्थं मूलं च प्रचित्येति । अपरे उभयतः पृथुशिलाभिरायामविष्कम्भा-  
भ्यामिति चिरावस्थानार्थं योजयन्ति । सारदारुमयः पञ्चरो यत्र । भूमिसमं  
नाधिकं नापि न्यूनं त्रीणि तलानि यस्य पुरुषप्रमाणानि तम् । त्रिभूमिकमित्यर्थः ।  
अनेकविधानामिति नानाजातीयद्रव्यस्थापनार्थानि बहूनि कोष्ठकविधानानि  
यत्र । देशः पार्श्वानि स्थानम् अधोभूमिः तलम् उपरिष्ठात्, त्रिष्वपि तलेषु  
कुट्टिमानि यत्र, कुट्टिमकुड्यं कुट्टिमभूमिकं कुट्टिमतलञ्चेत्यर्थः । एकद्वारम् उत्सङ्ग-  
कयुक्तम् । यन्त्रयुक्तसोपानं यन्त्रेणोत्क्षेप्यावपात्यं सोपानं निश्रेण्यादियोगात् ।  
उभयतोनिषेधम् उभयपार्श्वयतकुड्यम् । सप्रग्रीवं स(कोःशा)ला-  
मुखम्<sup>1</sup> । ऐष्टकम् अग्न्याद्यापत्प्रतीकारार्थम् । भाण्डवाहिनीभिः शालाभिः संवरार्थं  
समन्ताद् वेष्टितम् । प्रासादं वा भूमिगृहेण सह । जनपदान्त इति  
समुच्छिन्नस्याध्यादानयोग्यं भवति । ध्रुवमिति अवश्यकार्यम् । आपदर्थम्  
<sup>2</sup>अनावध्यायसीम(?)कोशगृहविकल्प एवायम् । अभित्यक्तैरिति अस्यन्तम्  
अस्मैर्हन्तव्यैरित्यर्थः । संवरणविशेषपरमेतत् । कार्योदिति पुनर्ग्रहणं  
सन्निधातरि प्रकृते राज्ञः कर्तृत्वप्रतिपादनार्थम् ॥

1. “प्रग्रीवं मुखशालेति चाणक्यटीकाकृतम् ।” इति अमरटीकासर्वस्वम् ।  
(MI. 5. 35, TSS. No. 52, p. 186.)

2. सहाध्यायिमीतकोशगृहविकल्प इति पाठः स्यात् । “अतोऽन्यथा वा  
विकल्पायेत् सहाध्यायिमयात्” इति निशान्तप्रणिधौ (I. 20.) ।

T. 133. पक्षेष्टकास्तम्भं न दारुमयस्तम्भम् अग्निमयात् । अनेक-  
 स्थानतलम् अनेकं स्थानं भूमिगतम् अनेकञ्च तलम् उपरिष्ठान्नानाविधपण्य-  
 स्थापनार्थं यस्य । विवृतस्तम्भापसारमुभयत इति विष्कम्भपार्श्वयोरस्तमिति  
 स्तम्भावसामथोष्ठं नापण्यानि नश्यन्ति(?) । कोष्ठागाराद् विशेषप्रतिविधानार्थम्  
 आदावुपन्यस्तं पण्यगृहं पण्यानां महासारत्वात् । कोष्ठमुदरं तदुपयोगिना-  
 मवस्थानाय गृहं कोष्ठागारम् । दीर्घशालं दीर्घद्रव्याणां स्थापनार्थम् ।  
 बहुलशालं भिन्नजातीयानां पृथगवस्थानार्थम् । अन्यथा हि एकत्र निचये सति  
 अधोगतेन कार्यमिति आयासः तत्परिवर्तनात् स्यात् । कक्ष्यावृतकुड्यमिति अत्र  
 दारुका?रूपां निर्गमप्रवेशस्य संकटत्वात् नान्तः कुड्यमस्ति स्तम्भशाला  
 एवेष्टकायुक्ताः, बहिस्तु विद्यते कुड्यं तत् कथमावरणमन्त इति चेत्  
 कक्ष्यावरणप्रकारा एव कुड्यं यस्येति तत् कक्ष्यावृतमन्तः कुड्य(?)प्यमिति । तदेवेति  
 कुड्य(?)प्यगृहं भूमिगृहेण महार्हसन्नहनादिस्थापनेन अधिकं(?)पूर्वस्माद्विशिष्टम् ।  
 पृथग्धर्मस्थीयमिति धर्मस्थीयव्यवहारपराजतानां निरोधस्थानमपि साहचर्याद्  
 धर्मस्थीयमुच्यते । तथा महामात्रेण दृष्टव्यवहाराणां स्थापनं महामात्रीयम् ।  
 अनुज्ञायते च महामात्राणां व्यवहारो महामात्रैरिति तदुभयं पृथग्यत्रेति ।  
 एवं साहसव्यवहाराणां वण्टकशोधनाद्य(?)व्यवसितानां पृथग् इत्यर्थापन्नम् ।  
 विभक्तस्त्रीपुरुषस्थानम् अपराधतः कारणात् । अन्यथा हि अविभक्तस्थानाः  
 अन्योन्यं व्यभिचारं कुर्युः कुलस्त्रीणामपि सद्भावात् । अन्ये तु अल्पापराधानां  
 तादृग्विधं स्थानम् अल्पापराधानां च तद्योगादिति व्याचक्षते । सुगुप्तकक्ष्यं  
 सुगुप्तप्रकोष्ठम् । पक्षवतां बन्धनस्थानाद् बहिर्निष्कासप्रतिषेधार्थम् । अथवा  
 यथापराधं सुतमां सुतराञ्च गुप्ता कक्ष्या यस्येति ॥

सर्वेषामिति कोशगृहादीनां यथाप्रदेशम् । शालाः खातादिभिः  
 युक्ताः । उदपानं शरीरस्थित्यर्थम् । 'वर्चोगृहम् उच्छ्वासभूमिः । अग्नित्राणम्  
 उदककुम्भनिश्रेणीपरशुशूर्गङ्कुशादि । मार्जारनकुलाः मूषिकसर्पप्रतीकारार्थाः  
 आरक्षाः । यदि कल्पेत यावत् स्वस्य दैवतस्य पूजनम् । कोशे वैश्रवणस्य ।  
 कोष्ठागारे सीतायाः । पण्यगृहे श्रियः । कुप्यायुधागारयोः ईशानस्य स्कन्दस्य  
 वा । बन्धनागारे यमवरुणयोरिति ॥

1. मुद्रितकौटलीयेषु अदृष्टोऽयम् अवस्करार्थो वर्चश्शब्दः सन्त एव  
 दृष्टचरः । कौटल्यः पुनरेनम् अकारान्तं पठति—“कोष्ठाङ्गणवर्चानाम्”  
 (II. 8) इति ।

T. 134. वर्षमानमिति कोष्ठागारस्थानां व्रीह्यादीनामन्येषाञ्च वर्षायत्तत्वात् । अतोयवर्ष(?) मीयते येन तद् अरत्निमुखं कुण्डम् । किमवगाढमिति चेद् यावता द्रोणः पूर्यते । कुत एतत् । वर्षमानग्रहणाद् द्रोण एतन्माप्यते “षोडशद्रोणं जाङ्गलानाम्” (अधि. २. अध्या. २८) इत्यादिना ॥

यदर्थं गृहाणि स निचय उच्यते—तज्जात इति । तत्र जात इव तज्जातस्तदभिज्ञ इत्यर्थः । तेन लेखकादिना करणेन कर्मसाक्षिणा सहितः आत्मविशुद्धयर्थम् । रत्नं मुक्तामण्यादि, सारं चन्दनादि, फरगुचन्दनादि(?) कुप्यं शाकादि । एतन्नवं पुराणं वा समाहर्तुभ्यः प्रतिगृह्णीयात् । तत्रेति यथानिर्दिष्टे रत्नादौ । रत्नोपधाविति उपधा उपधिः परिवर्तनं रत्नाभासेन । उत्तम इति पञ्चपणशतावरः सहस्रसपणपरः साहसदण्डः । अथ(?)त्र कोशदण्डयिता प्रदेष्टा । कर्तुरिति उपधातुः । कारयितुश्चेति उपधापयितुः । सारोपधौ मध्यमः कर्तुः कारयितुश्च । तच्च तावच्चेति यथापरिवर्तितं द्रव्यं दाप्यः तन्मूल्यप्रमाणश्च दण्डः । रत्नाद्युपधौ तद्दापयित्वा अधिकं दण्डनीय इति ज्ञापनार्थं द्विगुण इति नोक्तम् ॥

रूपकदर्शकः सौवर्णिकः । हिरण्यमिति सर्वरूप्योदाहरणार्थम् । अशुद्धम् अव्यावहारिकम् अर्भकच्छेदेन<sup>1</sup> लाञ्छयेद् अव्यवहारार्थम् । आहर्तुरिति येनौपनार्यिकेनाशुद्धम् आहतम् ॥

M. 59. शुद्धं तुषादिरहितम् । पूर्णं प्रस्थादिना मानेन । नवं कालक्षमत्वात् । विपर्यय इति अशुद्धाद्युपनये ॥

एतेनेति शुद्धादिपरीक्षणेन मूलद्विगुणदण्डेन चैत्यर्थः ॥

सर्वाधिकरणेष्विति सन्निधात्रादिस्थानेषु अध्यक्षप्रचारोक्तेषु युक्ताः अध्यक्षः । उपयुक्ताः गणकलेखकादयः । तत्पुरुषाः करणमनुष्याः । तेषां पणापहारे पूर्वः । द्विपणापहारे मध्यमः । चतुष्पणापहारे तु उत्तमः । पञ्चपणापहारे चौर्ये वधः । अन्तरालापहारे अन्तरालदण्डाः विकल्प्याः, वधोऽप्येकाङ्गहानादिना विकल्प्यः ॥

T. 135. कोशाधिष्ठितस्येति कोशं प्रति अधिकारेण स्थितस्य कोशाध्यक्षस्य कोशविचारणायाम् । कोशच्छेदेऽल्पेऽपि घात एव नान्यो दण्ड इति नियमार्थम् । अन्यथा पूर्वैणैव बधो लब्ध एव । व्यापृतस्य कर्म वैयापृत्यं तत्कारिणां परिचारकाणाम् अर्धदण्डः, यथोक्तेभ्यो दण्डेभ्यः । कोशाधिष्ठितेन हतद्रव्यार्धमिति यावत् । अविज्ञाने केन हतं किं मूषिकैरन्येन वेत्यविज्ञाने । परिभाषणं न पुनः प्रमादः कार्यः इति । चोराणामिति यदा चोराः पुनः पुनः प्रधर्षयन्ते कोशं तदध्यक्षतत्पुरुषाणाम् । चित्रो घातः शूलारोपणादिभिः । अन्यस्त्वाह—तेषामेव कोशाध्यक्षतत्पुरुषाणाम् अभिधर्षणे उपाधिरहिते सन्धिच्छेदाच्चौर्ये चित्रो घात इति ॥

तस्मात् इति एवंजातीयकदोषपरिहारार्थं निगमयति । आप्ताः शुचयः ॥

अ(?)बाह्यं जनपदागतम् । आभ्यन्तरं दुर्गादुत्पन्नम् । पृष्ठः राज्ञा । न सज्जेत न विषण्मनाः स्यात् । कस्मिन्नित्याह—व्ययादिषु कियान् व्ययः, कियानवशिष्टः, कियानायः, प्राग् इति ऐषमस्तनपरुत्तनादिषु । या(?) वर्षशतमि(?)नादिति अतिशयोक्तिः ॥

इति सन्निधातुनिचयकर्म पञ्चमं प्रकरणम् ।

पञ्चमश्चाध्यायः ॥



अथ षष्ठोऽध्यायः

T. 136. अथ सन्निधाता चिनोति तत् केन कथं को(?)क वा अर्जित इति समाहर्तृसमुदयप्रस्थापनमुच्यते । सम्यङ् न्यायाद् आहरन्तीति समाहर्तारः तेनाव्यक्षेण समुदयस्य कोशादेवावेक्ष्यमाणतया शरीराद्य-पेक्षणात् प्रकर्षेण स्थापनमुपार्जनमिति शरीरप्रत्यवेक्षणमूलत्वात् समुदयस्य तत्तावदुच्यते—समाहर्तेति । दुर्गादिसप्तविधमायशरीरम् ॥

M. 60. अस्य प्रपञ्चमाह—शुल्कः पण्यानां प्रवेशनिष्कासयोः यथोचितविंशतिभागादिग्रहणाद् आयाङ्गम् । दण्डो बधपरिक्षेपावपास्य अन्यायकारिणां विनयार्थं यदर्थहरणम् अपराधानुरूपम् । पौतवमिति<sup>1</sup>

1. “यु” मिश्रणे, बहुलवचनान् भावे ‘वसेस्तु’ इति तुन्, योतुः शोधनं, तदर्थतया तस्येदं यौतवं तुलादिशोधनोपायः इति यौतवाध्यञ्च इत्यध्याये चाणक्यटीकाकृतोक्तम्” इत्यमरव्याख्याता सर्वानन्दः, (II. 9. 85; TSS. No. 51 p. 225) । ‘यौतवम्’ इत्यस्य व्याख्यातुः पाठः प्रामादिकः ।



रुदिशब्दोऽयम् । शोधनमित्यर्थः । औणादिकस्तुन् पवनं पोटुः, तत्र भवं पौतवम् । तुलामानयो राजकीययोस्तत्संव्यवहारिभ्यो लाभः । नागरिकः नगरनियुक्तः जङ्घाविष्टयादिभिरायस्याश्रयः । लक्षणाध्यक्षः गजपतिरूप्या-  
हननाद् आयहेतुः । मुद्राध्यक्षो दुर्गे निष्कासप्रवेशयोः पण्यानां मुद्रयिता आयाङ्गम् । सुरासूनयोरध्यक्षौ वक्ष्यमाणप्रपञ्चावायाश्रयौ । सूत्रं तदध्यक्ष-  
नियोगात् कर्तनवानाम्यामायाङ्गम् । तैलं तिलादीनाम् । घृतं गवादीनाम् । क्षारः फाणितादिः । तन्नियुक्तेभ्य उत्पादादायनिमित्तम् । सौवर्णिकः सुवर्णादिपरीक्षा-  
पण्येनायाङ्गम् । पण्यसंस्थापि पणितायस्य निमित्तमेव । वेश्या गणिकाध्यक्षे कृतप्रपञ्चा आयस्य हेतुः । द्यूतं द्यूतकराणां व्यवस्थाकरणादायाश्रयः । वास्तुकं वास्तुपण्यं गृहक्षेत्रादि, तदध्यक्षनियोगात् क्रयविक्रयाम्यामायस्य हेतुः । कारवः तन्तुवायादयः, तेषां गणः श्रेणी द्रव्योत्पादहेतुः । देवताध्यक्षो याच(?) निमित्तद्रव्योपसंग्रहादायाङ्गम् । देवद्रव्यादानमधर्म इति चेत्, न; धर्मकृत्येषु नियोजनात् । द्वारबाहिरिकादेयं द्वारात् प्रवेशनिष्कासयोरदेयम् । द्वारपण इत्यन्ये । बाहिरिकायाश्च यथोक्तायाः कर इति । एतत्सर्वं दुर्गाश्रयत्वाद् दुर्गमित्युच्यते । कचिच्चात्र कर्मग्रहणं शुल्को दण्ड इति, कचित् पुरुषग्रहणं नागरिको लक्षणाध्यक्ष इति उभयप्रदर्शनज्ञापनायम् । अध्यक्षः कुशलाः स्वकर्मभिरायस्य हेतुतां यान्तीति ॥

सीता खड्गिः सीताध्यक्षे वक्ष्यमाणः । भागः कुटुम्बिकौ भागेन कुटुम्बिभिर्यत् कृष्यादिकर्म क्रियते, तद्भागेनोपलक्षितत्वाद् भाग इत्युच्यते । बलिरुपदा । करो <sup>1</sup>जङ्घादिना हिरण्यप्रत्यायः । वणिगिति निवासवणिगभ्यः प्रत्यायः, पण्यादिकलनालाभाद् वणिकूपथस्य पृथग् ग्रहणात् । नदीपालो दीर्घस्रोतसः शुल्कस्यादाता । तरः पारावारतरणपण्यहेतु-  
स्तरणिकनियोगात् । नावः नौभृत्यादिहेतवो नावध्यक्षे प्रपञ्चात्? श्रिताः) । पट्टनं पण्यकलनस्थानं प्रत्यायहेतुः । विवीतं यवसमूल्यायनिर्वृत्तम् । वर्तनी जनपदप्रवेशमार्गो यत्र । वक्ष्यति—“अन्तपाल सपादपणिकां वर्तनी गृह्णायात्” (अधि. २, अध्या. २१.) इति । रज्जुः ग्रामपरि(ज्ञा?धि)-  
प्रमाणम् । तत्र हि ग्रामा(त्कक्ष)पटलाध्यक्षात् प्रत्यायः । चोररज्जुः



प्रदेष्टव्यापारः चोरपरिज्ञानं प्रत्यायकारणम् । राष्ट्रान्तर्भावात् सर्वं राष्ट्रमित्युच्यते॥

T. 137. सुवर्णादीनां यथासंभवं भूमिं प्रस्तरो रसो वा पारतादिरेते धातवः खननसाध्यत्वात् खनित्युच्यते ॥

पुष्पफलानां वाटाः, कदलीक्ष्वादिषण्डाः, कोद्रवा व्रीह्यादयः, मूलवापा आर्द्रकादयः, कन्दवापा. पिण्डालुकादयः, सेतुप्रभवत्वात् सेतुरित्युच्यते । तत्र सुलभः प्रत्यायः ॥

पशुरिति ग्राम्याणाम् ग्रहणम्, मृग इति आरण्यानाम्, द्रव्यहस्त्यर्थो वनपरिग्रहः न तु ब्र(ह्म)सोमाद्यर्थः इत्येतद्वनम् ॥

तथा व्रजः वणिक्पथश्चायस्य हेतुः । आयशरीरमिति आयस्योत्पत्त्या-  
श्रयत्वात् प्राणस्यैव शरीरम् ॥

अस्माच्च शरीराद् आयो यैर्द्वारैः प्राण इव स्रोतोभिर्निर्गच्छति तानि मुखान्युच्यन्ते । तत्र मूल्यं धान्यादीनि येन विक्रीयन्ते । ननु च विक्रये सत्युत्पन्नं मूल्यमायः, ततश्च विक्रय एव वक्तव्यो मुखत्वात्, न मूल्यमिति । मूल्यवचनादेव (वि)क्रयो गतार्थ इति नोक्तम् । भागः षड्भागा(धि)दिकः । यथोक्तम् — “धान्यषड्भगं हिरण्यभागं च” (अधि. १. अध्या. १३) इति । राष्ट्रे तु आयशरीरस्यान्यार्थत्वात् <sup>1</sup> व्याजी द्विविधा दण्डव्याजी यथा पञ्चकं शतमिति, षोडशभागो मानव्याजीति । परिवः मा(ष्य)मानेषु धान्यादिषु यत् सङ्ख्यापरिच्छेदार्थः । शलाकाशूर्पकमानावबद्धो लाभ इति केचित् । क्लृप्तं कुलक्षेत्रग्रामादिकं परिच्छिद्य अमुना इदं देयमिति यल्लब्धम्, तत् क्लृप्तं(?) परिच्छिन्नमित्यर्थः, यत् पिण्डकर इत्युच्यते लोके । रूपिकं दण्डकर्मणि ये शतमुपनयन्ति तैः (रूपिकां ? राज)भाव्यमष्टौ पणा देयाः । अत्ययः अपराधजो दण्डो धर्मस्थीयकण्टकशोधनोक्तः ॥

अत्र सप्तानाम् आयशरीराणां न यथाक्रमं सप्त आयमुखानि, किन्तु एकैकस्य सप्तेति T. 138. यद्वयशरीरमपि समुदयस्थापना(न्मा)दान्तरोत्पा-  
दनमुत्पद्यत इति तदप्यवेक्ष्यते । देवार्थं पुष्ट्याद्युपहारः । पित्रर्थं श्राद्धादिः ।

पूजनार्थं वस्त्रालङ्कारादिः । दानार्थं तपस्त्रिवालवृद्धादिभ्यः । स्वस्तिवाचनं प्रस्थानादौ दानम् । अन्तःपुरम् स्त्रीकुमारादिभरणम् । महानसं स्वपाचनशाला । दूतप्रावर्तिमं स्वदूतेभ्यः परदूतेभ्यो वा यदीयते प्राभृतकादि । कोष्ठागारादीनि तत्करणनिचयतद्वयपृतपोषणव्यपाश्रयाणि । कर्मान्त इति आकरादिः । कर्मान्तो व्ययसाध्या विष्टिः । पत्यादि(षुः) परिग्रहणं तत्परिचारकवर्गग्रहणार्थम् । गोमण्डलं चिकित्सनादिना व्ययाङ्गम् । मण्डलग्रहणं ब्रजोपलक्षणार्थम् । महिषादीनां तत्परिचारकाणां च ग्रहणम् । पशवो युद्धार्थं य परिगृहीता गवादयः । क्रीडार्थं मृगाः । पक्षिणश्च तथा । व्याला व्याघ्रसिंहादयः, एषां पाटाः परिग्रहा वा । काष्ठतृणानां वाटाः । तेषु कर्मकरेभ्यो दीयते । अपरे काष्ठानि तृणानि वाटाश्च आवरणानि गृहादीनां मूल्यदानादिति वर्णयन्ति । व्ययशरीरान्मुखं व्यतिरिक्तं वा नास्ति, स्वयं निर्गतत्वादिति नोक्तम् ॥

व्युष्टमन्तरेणायव्ययपरिशुद्धिर्नास्तीति तदवेक्षेत । राजवर्षमिति यस्य कस्यचिद् राज्ञो राजत्वादारभ्य यद् वर्षं मासः पक्षो दिवसश्चेति । तद्यथा— श्रीमहाराजे मगधानुशासति द्वात्रिंशे वर्षे श्रावणमासे शुक्लपक्षे त्रयोदश्याम् इदमुपन्नमस्माद् इदं व्यधितमत्र इति । वर्षाहेमन्तग्रीष्माणामिति लोकप्रतीत्या त्रित्वम् (क्रः)तूनाम् । तथा वक्ष्यति—“कालः शीतोष्णवर्षात्मा” (अधि. ९. अध्या. १) इति । T. 139. तृतीयसप्तमा इति भाद्रपदकार्तिकपौषफाल्गुन-वैशाखाषाढपक्षाः (कृष्णः)दिवसोनाः । शेषा इति प्रथमद्वितीयचतुर्थपञ्चम-षष्ठाष्टमा इत्यर्थः । एष्वायव्ययौ परिशोध्यौ । येऽन्येऽधिकदिवसाः तैः पृथगेव अधिमासकः पिण्डनीयः, एतच्च कालमाने वक्ष्यति । अयं कालः “यथाकालमनागतानाम्” इत्यादौ प्रतिपत्तव्यः ॥

M. 61. अस्मिंश्च काले करणीयादिकमवेक्ष्यम् ।

तत्र संस्थानं स्थितिः इदमनेनैव अत्रास्मिन्नेव काले कर्तव्यमिति रा(जा)ज्ञा । प्रचारः प्रचरन्त्यस्मिन्निति योगविषयो देशः । शरीरावस्थापनमिति आयशरीरस्यावस्थापनं यथायथं कर्मभिः फलकल्पनम् । तद्यथा— “शुल्कं प्रवेश्यानां मूल्यपञ्चभागः” (अधि. २. अध्या. २२) इत्यादि । अथवा इयन्ति अत्रायशरीराणीति परिगणनम् । आदानं यथाकालं शुल्कदण्डादिग्रहणम् । सर्वसमुदयपिण्डः एतावत्सु ग्रामेषु ऐक्येन एतावद्विण्यं धान्यं च राज्ञो भवतीति । अस्मादेव समुदयपिण्डाद् अस्मिन्नेव

काले न्यूनमधिकं वा कालवशादिदमुत्पन्नमिति सञ्ज्ञातम् । एतदवश्यकर्तव्यतया करणीयमित्युच्यते ॥

कोशार्पितं कोशाध्यक्षहस्तोपनीतत्वान्नाक्षपटलेऽधिगतम् । राजभावः राज्ञो विहारदौ यदुपयुक्तम् । पुरव्ययः दुर्गसंस्कारार्थं यद् व्ययितम् । एतत् त्रयमपि प्रविष्टकाख्यं सिद्धम् । अपक्षपटले तस्यानिविष्टत्वात् ॥

परुत्संवत्सरानुवृत्तं पूर्वस्मिन् संवत्सरे य(द्वय?नव्य)यितम् । शासनमुक्तं यत् परिहारपत्रेण प्रवेशार्हमेव प्रतिमुक्तम् । मुखाज्ञप्तम् अस्मात् त्वया न ग्राह्यमिति साक्षादुक्तम् । एतत् त्रयम् (अपनीयार्थ? <sup>1</sup>आपादनीयं) विभावनीयमित्यर्थः । कचिच्चासिद्धमुत्पन्नत्वात् सिद्धमित्युच्यते ॥

सिद्धिप्रकर्मयोगः गृहकर्मप्रारम्भार्थं तत्कारि(भ्योऽव?भ्यः उप) कारार्पितं यन्न तावत् तैः प्रत्यर्प्यते । अथवा कर्मकरणार्थं गतेन अधिकृत-मनुष्येणोद्भूत्य यावदुपयुक्तं यत्तत् सिद्धिप्रकर्मयोग उच्यते । अध्यक्षस्य वा आज्ञादेव शिष्यत इति शेषमुच्यते, दण्डादेः(कं?) परिकल्पितस्य यदेक-देशाद्वत्तावशिष्टम् । तदुभयमाहरणीयाख्यम् अनवेक्ष्यैवादातव्यत्वात् । बलात्कृतप्रतिस्तब्धमिति बलात्कृतं बलात्कारः तेन बल्लभाटविकाद्याश्रयात् प्रतिस्तब्धम् अविहतसाधनं साध्यमानं निरुद्धमित्यर्थः । अवमृष्टं यन्मुख्यादिभिः बलादुपयुक्तम् । एतद् द्वयं प्रशोध्याख्यम् । विघ्नाद्युपशमनप्रकर्षेण आभिमुख्येन शोधनीयत्वात् । ए(तद्)द्विविधं शेषमासिद्धत्वादुच्यते । यत् करदमपि कुलम् असारं बीजावशेषत्वात् किञ्चिदपि दातुमसमर्थम् । तथा अल्पसारं भक्तबीजा-वशेषमुचितादपि दातुमसमर्थम् । तदुभयमविशेषमेव अनादेयाख्यम् । पृथक्करणं प्रशोध्यमित्यनेन असंबन्धार्थम् ॥

T. 140. दिवसानुवृत्तो यः प्रतिदिवसमुत्पद्यैव वर्तमान आयः । परुत्सांवत्सरिकः यत् परुत्संवत्सराध्यसनम् ऐषमस्याध्यस्यते । परप्रचार-सङ्क्रान्तः.....यान्यस्याध्यक्षस्य कर्मकाले जात ऐषमः, तत् एवाध्यक्षान्तरं संचरितः । अयं पर्युषित इव पर्युषितः । नष्टप्रस्मृतः प्राग्दृष्टः पश्चात्काले न स्मृतः । आयुक्तदण्डः अध्यक्षणां यथा(वर?पराध)दण्डः । पार्श्वमुक्तोचद्रव्यम् ।

अस्य पार्श्वतो हस्ता(द्) दीयमानत्वात् । पारिहीणिकं परिहीणो यो बलान्निर्गतः  
तस्य यद्धनं प्रवलीधनमित्यर्थः(?) । अन्यस्त्वाह—भृत्यविक्षेपादौ यत् परिहीयते  
तद् द्विगुणमादीयमानं पारिहीणिकम् । आयुक्तदण्ड एवेदमिति चेत्, परिहीणस्य  
प्रत्यानयनं पारिहीणिकम् । तावन्मात्रदण्डस्तु त्रिगुणश्चतुर्गुण इत्यादिकः ।  
औपायनिकम् उपायनाद्यद् भवति । (स?ड)मरगतस्वं यत् परिषयलोपाज्जातं  
द्रव्यम् । अथवा, यच्छत्रुविषयं ह(?)हि)त्वा अधमर्णादागतानां डामरिकाणां स्वमा-  
च्छिद्यानीतम् । आपुत्रकम् अपुत्रान्मृतादुद्भवति । निधिश्च स्वयं  
दृष्टोऽन्यदृष्टो वा । अयं यथोचितादानहेतोर्वीर्तादिकर्मणोऽन्येन प्रकारेणायातः  
निरुपादानकारणः अन्यजात इत्युच्यते ॥

सोपादानमन्यमाह—व्ययप्रत्यायः हिरण्ये (जा?दा)तव्ये कुप्यभूम्यादीनां  
दानाद् यो व्याज(?)लाभः, अथवा प्राग्रहेरभावाद्(?) व्ययस्य प्रत्यागमनमिति  
व्ययप्रत्यायः । पण्यानामिति विक्रेयराजपण्यानां यदर्घस्याधिक्यम् । उपजा या  
मूलातिरिक्तात्(?) संजातग्रहणेन यदधिकमुपजायते । मानोन्मान इति मानं  
प्रस्थादि उन्मानं तुलादि । तदवशेष इति अधिकेनादाय हीनेन व्ययक्रियायां  
यो लाभः भावसाधनान्तः । व्याज्यामपि मानोन्मानक्रियायां यदधिकमुत्पद्यते ।  
व्याजी द्विविधा, उचिता अनुचिता च । या उचिता सा प्रागायमुखेऽभि-  
हिता । इह तु राजदोषाज्जनपददोषाद्वा रचिता । पञ्चकं शतमुचिता व्याजी ।  
तस्यैतदधिकग्रहणादनुचिता भवति । यथोक्तम्—

“प्रजानां दोषबाहुल्याद् राज्ञां वा भावदोषतः ।

रूपव्याज्यावधर्मिष्ठे धर्म्या तु प्रकृतिः स्मृता ॥”

(अधि. ३. अध्या. १७)

इति । क्रयसंघर्ष इति द्वयोः क्षेत्रोः एकैकस्य द्रव्ये स्पर्धायां वृद्धी राजहार्या ।  
अयमायत्नानियत(?) इति वा आयः ॥

T. 141. M. 62. दिवसानुवृत्तः दिवसे दिवसेऽनुवृत्तः महानसादि-  
व्ययः । लाभ इति यः पक्षादिषु भृत्यानामनिल्योऽपि कर्मपेक्षया लाभः । क्रमोल्लङ्घनं  
सङ्केपाबाधनार्थम् । तयोरिति नित्यलाभयोः निमित्तवशात् पाकद्वैगुण्यं  
नित्योपादिकः । कर्मविशेषात् पक्षादिषु भृतिद्वैगुण्यं त्रैगुण्यं वा लाभोपादिक इति ॥

1(सञ्ज्ञातभृति यथोक्तेभ्यः आयस्थाने यस्यायमुत्पन्नं तस्मात् सञ्ज्ञातायाः आयः व्ययः आस्थापयिता) अवशिष्ट उपनयाहो द्रव्यपिण्डः नीवी-  
त्युच्यते । अध्यक्षस्य व्यवहारप्रच्छादनेन नीवीसाधर्म्यात् । सा द्विविधा—  
प्राप्ता उपसंहृता । अप्राप्ता पुरग्रामायुक्तकादिषु यथायथं स्थितेति ॥

T. 142. एवमिति अन....एतेनैव....वृद्धिम् आयव्ययशरीरापेक्षया  
दर्शयेद् इदं मया वर्धितम् इति । व्ययस्य (प्रायेऽह्मासं) वृथादानादिपरिहारेणायं  
मया व्ययोऽप्यधिक इति (?) । प्राज्ञ इति न जनपदपीडया संवर्धयेत् । न  
पुरुषकर्म.....व्ययं ह्रासयेत् । (एवं यदिऽविपर्ययमिति) आयह्रासं दैवाद्युपद्रवजं  
व्ययवृद्धिं स्वपरचक्रोपद्रवजं साधयेदपनयेदित्यर्थः । प्रज्ञापयेद्वा स्वामिने । अस्मात्  
कारणादेतदुभयं विपर्यस्तं मिथ्यात्मदोषनिवृत्त्यर्थमिति ॥

इति समाहर्तृसमुदयप्रस्थापनं षष्ठं प्रकरणम् ।

षष्ठ्याध्यायः ॥



### अथ सप्तमोऽध्यायः

T. 143. समाहर्तृसमाहृतस्य समुदयस्य प्रतिग्रहीता सन्निधाता ।  
तेन च गणनानवेक्षितं न प्रतिगृह्यत इति गाणि(?) गणना)व्यापार उच्यते ।  
अथवा (कयात् पुनः प्रकीय तेषां कर्मनित्य?) आयव्ययनीवीसंकलनम्, तस्य  
अधिक्रिया अधिकारः, तस्य स्थानमक्षपटले गाणनिक्रयाधिकारः, तस्य तावद्  
गृहमेवाह अक्षपटलमिति । अक्षाणि गणकोपकरणानि परिच्छेदसाधनतया  
इन्द्रियाणीव तुलादीनि, तेषां पटलं गृहम् । अध्यक्ष इति सन्निधाने परिज्ञाय  
सम्यङ् निधातव्यमिति । अथवा तृतीयोऽध्यक्षपटलाध्यक्षोऽयमक्षपटलिक  
इत्याह । उपतिष्ठन्त्यस्मिन् स्वकर्मपरिशुद्धयर्थमध्यक्षा इति उपस्थानं कर्मोद्देशः  
स्वभाण्डनिक्षेपस्थापना विभक्तं यस्य । निबन्धनं निबन्धो लेख्यं तस्य यत्  
पुस्तकस्य स्थानम् ॥

1. 'सञ्ज्ञात इति यथोक्तेभ्य आयस्थानेभ्यो य आय उत्पन्नः तस्मात्  
सञ्ज्ञताग्राद् व्ययमासाव्य' इति पाठः स्यात् ।



तत्रेति अक्षपटले स्थिते । अधिक्रियन्ते येषु अध्यक्षास्तेषाम् अधिकरणानामायशरीराणाम् । सङ्ख्याम् एतावन्यस्मिन् राष्ट्रे आयशरीराणि इति । प्रचारम् अस्याधिकृतस्यैतावान् देशो यत्रानेन प्रचरितव्यमिति । सञ्जाताग्रं सञ्जातहिरण्यपरिमाणम् एतावदत्रोत्पद्यत इति । निबन्धपुस्तकस्थं कारयेदिति वक्ष्यमाणेन सम्बन्धः । कर्मन्तानां यथायोगं प्रवृत्तानाम् । द्रव्यप्रमाणम् अस्मिन् कर्मन्ते द्रव्याणीयन्ति लोहादीन्युत्पद्यन्ते । इयन्तः कटकरूपादयः प्रयोगाः । प्रकृतस्य द्रव्यसंस्कारे सति, इयती मूल्यवृद्धिः । सुवर्णादीनां कर्मणि इयान् क्षयः । वक्ष्यति हि—“तप्तकलधौतकयोः काकणिकः सुवर्णे क्षयो देयः (अधि. २. अध्या. १४) इति । कर्मकराणां भक्तादीनामियान् व्ययः, (इयाधियाममायाभिः ? इयानधिक आयमान्या) हियमाणस्य । वक्ष्यति हि—“पूर्वयोः (पञ्चपलिकः प्र)यामो मांस(लोह)लवणमणिवर्जम्” (अधि. २. अध्या. १९) इति । व्याजीति अधिकलाभः । तद्यथा—“रूपिकमष्टकं शतं व्याजीति ब्रूयात्” । योगो द्रव्यसंयोग इत्यर्थः । तद्यथा—“तीक्ष्णकाकणी रूप्यद्विगुणो रागप्रक्षेपः” (अधि. २. अध्या. १४) इति । इयन्ति कर्मन्तानां स्थानानि । इयदस्मिन् कर्मणि वेतनं भृतिः । इयद्विर्विष्टिभिरीदं कर्म क्रियत इति व्यवस्था, न विक्रमार्थमेतत् । (एकदेशंविधः एवंविधं) निबन्धपुस्तकस्थं कारयेदिति सम्बन्धः ॥

T. 144. रत्नसारफल्गुकुप्यानां प्रत्येकदिवसवार्तया अर्धविशेषम् । यथासम्भवं चैषां प्रतिवर्णकं वर्णमानकम् । मानभाण्डं प्रस्थादि काष्ठमयम् । प्रतिमानभाण्डम् अयोमयादि । उन्मानभाण्डं तुला । अवमानभाण्डमपि तन्त्रादिपरिच्छेदार्थम् । रज्जवः शलाकाः ॥

तथा देशादीनां प्रत्येकं धर्मादिचतुष्टयम् । धर्म आचारः । यथा—पण्यादीनां नागरागमुद्दिश्य आवरणे सर्वातिथ्यम् (?) । व्यवहारः साक्षिभिर्विशिष्टैर्निर्णयो धर्मस्थीयकृतप्रपञ्चः । यथा—पण्यापण्यादीनामेवं कर्तव्यम्, नागरागपुत्रिकापुत्राः औरसेन समानदायादाः । चरित्रं चरितम् । यथा—वन्द्यानामेव राजगृहे कुटुम्बिगृहं प्रवेष्टव्यम् (?) । संस्थानं संस्थितिः राजाज्ञा, अत्रेदं कर्तव्यम् इदं न कर्तव्यमिति । जातिर्ब्राह्मणादिः । कुलं गोत्रम् माठरादिः । सङ्खः लिच्छविप्रभृतीनामिति ॥

राजोपजीविनां मन्त्र्यादीनाम् । प्रग्रहः प्रत्युत्थानादिपूजा । प्रदेशः पारितोषिकदानम्, यथाहं वा समाविप्रकृष्टस्थानम् । भोगो ग्रामक्षेत्रादिः । परिहारः तस्यानादानम् । भक्तं दिवसानुवृत्तम् । वेतनं प्रतिवर्षं भृतिः । एषां वा यथोचितानुष्ठानार्थम् ॥

रत्नलाभमिति नियमार्थं प्राधान्यात्, वस्त्रादिलाभनिबद्धेऽन्धे तु कामचारः । राज्ञः इत्यसमासकरणं भक्तवेतनलाभनिबन्धार्थम् । इदं क्रियतामिदं (नीःदी)यतामिति राजादेशो निर्देशः तदनुस्मरणार्थम् । औत्पातिकं तदादिष्ट-मनादिष्टं वा सुखपरिबोधनार्थम् । यथा—प्रवृत्ते कामणि उपनिपतितापत्-प्रतीकारार्थम् इदमस्मिन् काले व्य(यः)यित)मिति प्रतीकारलाभम् आत्म-विशुद्धयर्थम् । तथा मित्रस्य सन्धा(व)पि यदत्तम् इयद्वास्मादात्तम् । एवं विग्रहकार्यार्थमिदमुपेक्षया दत्तम् एतदुपेक्षया वा अस्मादियदात्तमिति । तथा शत्रोः स(काशा)दपि इयदत्तमिदमात्तम्, विग्रहे युद्धे इयद्रक्षाया अस्यै दत्तम्, अस्माद्विलोपादिना इयदात्तमिति निबन्धकलसं कारयेत् ॥

M. 63. तत इति निबन्धपुस्तकादुद्धृत्य । सर्वाधिकरणानामाय-शरीराणाम् । T. 145. उपस्थानं सङ्कलनकालं प्राग् आषाढ्या युष्माभिरुपस्थातव्यमिति । निबन्धनेनेति पत्रशासनेन । प्रयच्छेद् अर्थात् सर्वाधिकृतेभ्य इति । प्रचारसंस्थानयोः करणीयान्तर्गतत्वात् पुनस्तद्ग्रहणं प्राधान्य-ख्यापनार्थम् । विशेषेण प्रचारसंस्थाने प्रयच्छेदित्यर्थः । वक्ष्यति—“प्रचार-चरित्रसंस्थानान्यनुपलभमानो हि प्रकृतः समुदयमज्ञानेन परिहापयति” इति । उत्त(ममध्य)माधमेति सन्निधातृसमाहर्त्रादिविषयमुत्तमं कर्म महाफलत्वात् । कुप्यायुधागारादिविषयं मध्यमफलत्वात् । सुरासूनादिविषयमल्पफलत्वात् । तज्जातिकमिति जातिरेव जातिकं तदस्यास्तीति (तज्)जातिकं तत्प्रकार-मुत्तमादिकम् । समग्रपादहीनार्धामात्रसम्पदुपेतमित्यर्थः । सामुदायिकेष्वाति समुदयप्रयोजनेष्वायस्थानेषु । अवकलसिकमिति (अवकलसम्) आयच्छेदपूरणं तदस्यास्ति न निःस्वामित्यर्थः । अपि च तथाविधमप्यपराधे सति यमुपहत्य शारीरेण हैरण्येन वा दण्डेन, स्नेहात् तत्प्रक्षप्रक्षेपाद्वा दुष्कृतमिदं मयेति (राजा) नानुतप्येत ॥

सहग्राहिणो यैः सम्भूय कर्म कृतम् । प्रतिभुवो लग्नकाद् यत्  
कर्म कृतम् । कर्मोपजीविनो यैस्तदेव कर्मोपजीव्यते सङ्ख्यायकलक्षणैः ।  
अस्येति अध्यक्षस्य विपन्नस्य प्रोषितस्य वा । कर्मच्छेदमिति कर्मजफलस्य  
अर्धकृतस्य कर्मणः छेदं वहेयुः पूर्वपूर्वाभावे ॥

कर्मसंवत्सर इति अधिकृतेन अनेन कालेन कर्म समापनीयं कर्मफलं  
चोपनेयमिति । T. 146. ऊनमिति कतिचिन्मासान् कम कृत्वा  
अवसन्नेऽध्यक्षे सहग्राहिभिः शेषान् मासान् आषाढीं यावत् शोधयितव्यं  
युष्माभिरिति परिभाष्य दद्यात् । पूर्णं वेति आषाढ्याः परतोऽन्यस्याध्यक्षस्य  
तस्यैवाषाढीमर्यादामपयेत् । नान्तराले दद्याद् आददीत वा । अन्यथा  
छन्नविशीर्णं कर्म स्यात् । करणाधिष्ठितम् (अधिमामं) कुर्याद् अधिकाय-  
व्यवहेतुत्वादस्य । अपसर्पाः कण्टकशोधनोक्ताः सिद्धप्रव्रजितादयः । तैरधिष्ठितं  
प्रचारं च कुर्यात् । ते ह्यध्यक्षाणां समुदयहापनकारणं ज्ञास्यन्ति तानि  
चाज्ञानादीनि वक्ष्यमाणानि । (यत्नः ?) प्रचारचरित्रेति । प्रकृतोऽध्यक्षः परिहा-  
पयति । उत्थानमुद्योगः तत्र क्लेशं शीतादिदुःखं न सहत इति । (इन्द्रियार्थेषु)  
प्रसक्तमनात्मनौत्सुक्यम् (?) । संक्रोशः प्रजाभ्यो दण्डकराहरणे तत्प्रकोपाच्चानर्थो  
विनाशोऽधर्मश्च मे मा भूदिति तेभ्यो भीरुः । व्यवहारसन्नेष्वपि मैत्र्यादिना  
अनुग्रहं प्रति बुद्धिर्यस्य स कामेनेति इच्छया । वैरात् कार्याधिष्ठुं हिंसां  
प्रति बुद्धिर्यस्य स तेषां वर्णोपघातेन प्रवृत्तः कोपेन हापयति । विद्यापा-  
श्रयान्मत्तोऽन्यः को विद्वानिति । द्रव्याश्रयान्मत्तोऽन्यः (को धनी) कुपितमपि  
राजानं प्रसादयिष्यामीति । वल्लभापाश्रयाद् युवराजस्य लाभेन न तस्माद्  
विभेमीति दर्पेण राजार्थं प्रति नाद्रियते । तुलामानान्तरोपधानात् महत्या  
तुल्या गृहीत्वा अल्पयोपनीतार्थः । मानेन कर्मन्तरोपधानात् । तर्कपरिच्छेदं  
महाहं क्रीत्वा अन्यत् तुच्छकर्मपरिच्छेदमुपनयति । गणिकान्तरोपधानात्  
प्रभूतस्याल्पां सङ्ख्यां निदधाति, अल्पां चोपनीय प्रभूतं लिखति ॥

तेषामिति अज्ञानादिभिः हापयताम् । आनूपूर्येति अज्ञानाद्  
यावानर्थो हापितस्तेन स तावन्तमेव दद्यात् । आलस्यादिभिः द्वौ त्रीन् चतुरः  
पञ्च षट् सप्त अष्टाविति क्रमेण दण्ड्या इति मानवानामभिप्रायः । T. 147.  
अज्ञानं नाम विनियोक्तुरपि ईदृशमधिकुर्वतः समानो दोषः, अतस्तदप्युच्यते  
दोषवादः—

प्रमादाज्ञानदैवादिभिस्तं शिरसि मार्जता ।

दोषैः शोधयता दोषं मूर्खो मूर्खेण वध्यते ॥

इति । तस्मादपि समर्थः सन्नालस्येन हापयन्नधिकदोषः । तस्मादपि निश्शङ्क-  
तया लाभेषु प्रमाद्य(न्), ततोऽपि भीरुरसौ बहु नाशयति, ततोऽपि कामरोगप्रवणौ  
क्रमेणाधिकदोषत्वादवसादकौ, दर्पस्वेषां निग्रहमिति(?) स एव लुब्धस्तूपाक्ष-  
राजजनपदार्थं दापनीय इति । अष्टगुण इति यस्मादज्ञानविजृम्भितान्येवैतानि  
किमत्र विशेषेणेति । यद्येवं दशगुण इति बार्हस्पत्याः । पुनरेवं मा कार्षीरिति  
विंशतिगुण इति औशनसाः । यथापराधमिति यद्यप्येषाम् अज्ञानप्रभवत्वं  
तथापि न हृत्वनपेक्षा दण्डो न्याय्यः । किं तर्हि, यैरेव हेतुभिरपराधं कृतवन्तः  
तदनुस्मृता युक्तः । तद्यथा—अज्ञानादिभिः रत्नमपहा(?) मुपधापयत उत्तमः  
साहसदण्डः, मध्यमसारं मध्यमः, कुप्यादिकमल्प इति । एवं नियमे  
तद्द्रव्यप्रत्यानयनं च कृतं भवतीति ॥

M. 64. यदर्थोऽयं प्रपञ्चः मेदानीं गणनोच्यते । गाणनिकयानीति  
तत्प्रधानत्वाद् गणका अपि कर्मशब्देनोक्ताः । आषाढीमिति सहचरितमुभयतः  
पक्षम् । न चैकस्मिन्नहनि सर्वा गणनास्तिष्ठन्ति संकलनार्थम् । आगच्छेयुरिति  
अनया क्रियया नित्यसम्बन्धा द्वितीया । आगतानामिति आयव्यय-  
निबन्धपुस्तकानां भाण्डं समुद्रं कृत्वा (निषिःवित्रि)च्य एकत्र स्थाने स्थितानां  
असंमन्त्रणविशिष्टम् अवरोधं कारयेत् । अन्यथा हि एवमस्माभिरेकमतिभिर्मन्त्रयि-  
तव्यमिति सवननार्थमित्ययं दोषः स्यात् । तत आयादीनामग्राणि समुदयपिण्ड-  
प्रमाणानि श्रुत्वा । तद्यथा—दशसहस्राण्याय, तस्मात्त्रीणि व्ययः, उभय-  
परिशुद्धोऽयं सप्तसहस्रप्रमाणानि इति । ततो नीवीं स्वमनुष्यैरात्मसात्  
कुर्यात् । तत उत्तरकाले परिगणयेदिति वक्ष्यमाणाद् गम्यते । तच्चाह—यच्चेति ।  
यदायस्य दशसहस्राग्रा सङ्ख्या तस्माद् अन्तरवर्णे प्रतिदैवसिकचूर्णाय-  
लेख्ये पिण्ड्यमाने वर्धेत । यदि द्वादशसहस्राणीति पूर्णायः स्यात्, तत्रापि  
सहस्रत्रये व्ययिते वर्धिताधिकेन सहैव यदि नवसहस्राणीत्युपनीता तेन तदास्य  
न दोष इत्याह नीव्या इति यत्प्रमाणा नीवी ततोऽपि वर्धेत । अपरे  
नीव्यामित्यधिकरणार्थं योजयन्ति । व्ययस्य वा अग्रादन्तरवर्णे यदि(त्)परिहा-  
पयेत् परिहीयेतेति वक्तव्ये कर्तानर्देशः स्वातन्त्र्यख्यापनार्थः । व्ययपरिहाणि  
स्वातन्त्र्ययुक्तः अध्यक्षः करोति आयवृद्धिं यस्त्वन्यानवधानजेति(?) । तद् आयवृद्धिं



व्ययाधिकं वा अष्टगुणमध्यक्षं दापयेत् । अपरः कल्पः यच्चाग्रात्तस्य नीव्या  
आयान्तरपरिपणे वर्धेत तस्यायान्तरवर्णे वा हापयेदिति शेषं पूर्ववत् । विपर्यय  
इति । आयान्तरपरिपणे हानान्नवसहस्राण्यायान्तरवर्णे स्युः । आयान्तरपरिपणे  
वृद्धौ वा त्रिसाहस्रे व्ययाचयारि(?)व्ययान्तरपरिपणे स्युः । तदेवाग्रं च तं प्रति  
स्यात् प्रमाणम् अध्यक्षो न मिथ्यावादीति (न?) दण्डयितव्यः । लेख्यप्रमादोऽ-  
यमस्येत्युपेक्षणीयमिति ॥

अन्यस्त्वाह—प्रमादेऽपि दण्डः स्यादिति । नैतद् युक्तम् । अयन्त्वर्थः  
विपर्यये तमेव प्रतीति आयान्तरवर्णे हापतम् 'बहुसिद्धमल्पं कृतम्' इति  
व्ययान्तरवर्णे वर्द्धितत्वादल्पदण्डं? मल्पसिद्धं बहुकृतमिति हरणोपायशङ्कया  
दण्डनीयः स्याद् अष्टगुणमिति ॥

T. 148. यथाकालमिति आषाढीम । अपुस्तभाण्डनीवीकानां  
वेति तदानयने कालं हर्तुं यथाकालमिति । यथाकालम् पिच्छिलविमोक्षाभि-  
प्रायेणागतानां वा । देयदेशबन्ध इति आयस्य यद् विशुद्धा नीवी देया तस्य  
दशभागः सप्तसहस्रेषु सप्तशतानि । कार्मिक इति कर्मनियुक्ते समाहर्त्रादौ  
यथाकालमागते । कारणिकस्य करणनियुक्तस्या(क्षा?)क्षपटलिकस्य द्वेषाना-  
दरादिभिः कलनापूर्वकमुत्तरवर्णेऽनुपनिबध्नतः । विपर्यय इति कारणिके  
करणार्थमुपस्थिते सन्निहितस्यापि कार्मिकस्य नीव्यपलेपे मद्यप्रसमादिभिः  
परिशोधयतः(?) ॥

प्रचारसममिति प्रचारे समवृत्तिमिच्छाद्वेषरहितं कश्चिद्विद्वेषादिभ्यो-  
द्विकमादाय(?) सम्प्रियाप्रि(य)त्वोपेक्षयापि राजार्थं पूरयेदेवेति । अथवा प्रचारसमं  
युक्तं न तदनुरोधाद् राजार्थहापिनम् न रा(जा)र्थोपरोधात् प्रचाराद्रोहिणमीदृशं  
महामात्राः श्रावयेयुः । अर्थाद् राज्ञ इति गम्यते । ते हि साक्षिभूताः सर्वकार्येष्व-  
वतिष्ठन्ते । समग्रा यावद्विर्विचारितम् । अविषममन्त्राः सम्प्रत्ययहेतुत्वात् ।  
एषामिति महामात्राणाम् । पृथग्भूतः अन्योऽन्यथा श्रावयेत्, अन्यथा श्रावयन्नपि  
यदि प्रतिपादयेन्न दोषः । मिथ्यावादी च यदि स्यात्, उत्तममिति कार्मिक-  
कारणिकानां मिथ्यादूषणात् ॥

अकृताहोरूपमिति अहरहरुत्थितानां रूपाणाम् अज्ञानां(?)अक्षाणां<sup>1</sup> यः

1. "अक्षाणि आयमुत्थानि रूपाणि" इति अमरकोशे क्षीरस्वामी ।  
(II. 8. 5)



समाहर्ता स येनाविश्वासेन अन्यो न कृतः(?) तं राजाधीनबहुकार्यतया व्यग्रम् ।  
अथवा अहोरूपाणि प्रतिदिवसोत्थितानि कर्माणि तानि हरति यत् पिण्डपत्रं न  
तावत् कृतं येन । अहन्यहन्युत्थितस्य ह्यायव्ययरूपस्य विप्रकीर्णस्य संकलनेनान्यो  
लेख्यः कियत इति । मासद्विशतोत्तरमिति मासे मासे द्वे शते उत्तरे यस्य  
दण्डस्येति ॥

अल्पशेषलेख्यनीवीकमिति अल्पशेषं लेख्यम् अल्पशेषा च  
नीवी साम्या यस्य तं मासात् पञ्चरात्रमित्यर्थः । ततः परमिति एवमुपेक्ष्य  
पञ्चरात्रादूर्ध्वम् । T. 149. कोशपूर्वं कोशेन सहार्थमानीतम् । अहोरूपहरं  
पिण्डपत्रम् । अवेक्षेत किं धर्मादीनुपहरन्त्यो(?)हत्योत्पादितम्, अनुपहत्य  
किमायव्ययनीव्यनेन संपूर्णे(?)र्णा संकलिता । किं मृदुनोपक्रमेण वा (दा)रुणेन  
साम्यं निर्वर्तितमित्येषु यथासंभवम् अनुमानेन चारेण प्रयोगेण वा  
प्रत्यक्षेणेति ॥

(अकलंश्चयादी ? सकलांश्चयादीन्) प्रतिदिवसोत्पन्नेनायेन पञ्चरात्रम् ।  
पञ्चरात्रोत्पन्नेन त्रिगुणेन पक्षम्, पक्षकृतेन द्विगुणेन मासम्, तेन  
चतुर्गुणेन चातुर्मास्यम्, तत्त्रिगुणेन वर्षमिति । एवं षड्भिर्गणनाविशेषैः  
प्रतिसमानयेत् प्रज्ञापयेत् कार्मिकः । उपनयस्कन्धार्थश्च एतदुक्तं न हि  
सर्वस्य कर्मसंवत्सरः पूर्यत इति सामान्येनाभिधाय पुनरायादीनां प्रत्येकं  
समानयनं स्फुटकरणार्थमाह—व्युष्टेति । व्युष्टेन यथा—प्रवर्तमाने  
पञ्चदशराजवर्षे, (कालेन) पौषकृष्णपञ्चदश्यामिति । देशेन वत्सगुल्मा-  
न्नागराद्याद्वतमिति(?) कार्यमिति आयशरीरम् । मुखोत्पत्तिरिति आयमुखोत्पत्तिः  
शुल्कपण्यं मुखमिति कार्यमुखोत्पत्तिभ्यां प्रतिवर्षमुत्पद्यमानं कार्षापणसहस्रमिति ।  
अनुवृत्त्या अनुवर्तनेन । प्रमाणेन च वणिग्देवदत्तेन पक्षिश्रेष्ठवचनादुप-  
नीतमिति । दायकदापकाभ्याम् विष्णुदत्तकेन लवकेन निबद्धः स्थावरेण  
माण्डा(गा)रिकेणोपसंहृतमिति । निबन्धकप्रतिग्राहकाभ्यामिति.... ॥

लाभकारणमिति कार्तिव्यादिना कारणेन दत्तमिति । देयस्य योगो  
युक्तिः दीनरैश्चूर्णिकया वा योजितः । परिमाणं शतं वा सहस्रं वा । T. 150.  
आज्ञापको दूतकः कुमारवचनाद्वा प्रतिहारवचनाद्वा । उद्धारकः अनेन

वणिग्घस्तादुद्धृत्य दत्तमिति । वि(यात? दाप)को यो दापनार्थं विशेषेण यतते दीयतामस्मै, गुणवानयमिति । अपरे माता उन्माता चेति वर्णयन्ति, पठन्ति च विधातक<sup>1</sup> इति । प्रतिग्राहको लब्ध्वा ब्राह्मणाय दत्तमिति । रूपं द्रव्यम् । जातिः लक्षणम् । द्रव्यं जातिविशेषणं विवर्णं चतुष्कं वा । निक्षेपभाजनं ताम्रघटकः करण्डको वा । गोपायकः परिपालयिता ॥

M. 65. राजार्थे रत्नभूम्यादिलाभे रत्नादी(न)नुपनिबध्नतः, प्रतिबन्धितारमन्यं वा प्रतिषेधयतः । आज्ञानिबन्धादिति राजाज्ञाया निबन्धो निबन्धप्रस्तावकृतः । तस्मात् स्वप्रत्ययकारितया रागद्वेषाभ्यां वा आयव्ययम् ऊनाधिकत्वेन अन्यथाकुर्वतः ॥

क्रमावहीनं पूर्वमप्रधानं पश्चात् प्रधानम् । उत्क्रमं व्युत्पत्तिं लिखित्वा मुखतो दशकायमिति(?) । (अ)विज्ञातमव्यक्ताक्षरम् । पुनरुक्तं लिखितमे(व) । वास्तुकम् (आद्यदिस्थानंश?) शास(न)पत्रम् । अवलिखत इति समानकरण-विशेषैरवगताल्लेख्यधर्मादन्यथा लिखत इति । अर्थाल्लेखकस्य नेयम् ॥

अवलिहृत इति ईषदास्वादयतः । द्विगुण इति अवलीढात् । भक्षयतः लोभात् स्वयम् उपयुञ्जानस्येत्यर्थः । विनाशयतः रक्षाशैथिल्यादनादृतस्य । पञ्चबन्धः नष्टपञ्चमो भागः । प्रतिपादनञ्च नष्टस्य । मिथ्यावाद इति अवलेहनादि कृत(क)त्वान्न मा(?)मया कृतमिति । स्तेयदण्ड इति <sup>2</sup>कोशभाण्डागाराध्यक्षशालाभ्यश्चतुर्भागमूल्येषु द्विगुणो दण्ड इत्यादि । प्रतिज्ञात इति अवलेहनादावङ्गीकृतः । यच्च प्राक् समाहर्तुर्विस्मृतमासीत् तत्संकलनोत्तरकालं प्रस्मृतत्वाद् उपपन्नं तत्रापि द्विगुणः ॥

T. 151. सहेत इति संपन्नानां दुर्लभत्वात् । तुष्येत् समुत्साहनार्थम् । उदय इति कोशवृद्धौ । समोपकारम् उचितान्महीभृतः कोशोदयस्य संपादकम् । प्रग्रहेण वल्लालंकारादिभिरिति ॥

अक्षपटले गाणनिक्क्याधिकारः सप्तम प्रकरणम् ।

सप्तमश्चाध्यायः ॥



1. अयमेव पाठो महीश्वरमुद्रितकोशादृतः । विधानक इति विधायक इति वा स्यात् ।

2. “कोशभाण्डागाराध्यक्षशालाभ्यश्चतुर्भागमूल्येषु एत एव द्विगुणा दण्डाः” इति कौटल्यो वक्ष्यति (IV. 9) ।

## ॥ अथ अष्टमोऽध्यायः ॥

T. 152. कथं पुनः कोशादयः सम्पद्यन्त इति चेत् प्रचारसमृद्ध्या-  
दिना । भवत्येवासौ यदि युक्ता न हापयन्ति । तैर्वापहतस्य प्रत्यानयनं क्रियत इति  
समुदयस्य युक्तापहतस्य प्रत्यानयनमुच्यते । कोशादयः कथं महोपकारोऽ-  
ध्यक्षस्येति चेदाह—कोशपूर्वा इति । सर्वारम्भाः तन्त्रावापोत्कटजनपदनिवे-  
शादयः सस्यादयश्च । अवेक्षेतेति कथं वर्धेत कथं न क्षीयेत  
कथमपहतं प्रत्यानीयेत तत्रितयमप्याह—प्रचारसमृद्धिः जनपदस्फीतता ॥

चरितानुग्रहः तदनुज्ञार्थं हि जानपदा इदमस्माकं चरित्रमस्त्विति राज्ञे  
किञ्चित् प्रयच्छन्ति । चोरनिग्रहात् चोरगतद्रव्यावाप्तिः चोरनिग्रहश्च ।  
युक्तोऽध्यक्षः तत्प्रतिषेधाद् अहानमर्थस्य दण्डलाभश्च । राजकर्मान्तोत्थित-  
सस्यसम्पदा कोशो वर्धते । तथा राजपण्यानां बाहुल्ये मूल्यवृद्धिः ।  
उपसर्गाणाम् अभावो मोक्षः । तथा सति तत्प्रतिविधानेन कोशो न क्षीयते ।  
परिहारस्य क्षयः पूर्ण(?) ऊनता, ततो दण्डकराद्युपचयः । हिरण्यं चोपायनं(ली?)का  
कनिका<sup>1</sup> कोशं प्रविशति, वस्त्राद्युपायनन्तु यथासुखं व्ययेन तिरोधीयत एवेति ॥

M. 66. प्रतिबन्धादयः काशक्षयाः, तेषां स्वरूपम् अत्यादानश्चाह—  
सिद्धीनामिति । सिध्यन्त इति सिद्धयः करादयः, तेषां प्राप्तकालानामप्य-  
साधनम् । अनवतारणम् अस्येति मात्रेति विना(?) आयकल्पनाया पत्रेषु  
लेख्याकरणम्, अनारोपणमित्यर्थः । तथा सौचिकहस्तस्थानाम् अप्रवेशनम्  
अध्यक्षस्यानर्पणम् । देयदशबन्ध इति प्रतिबद्धस्य द्रव्यस्य ॥

T. 153. कोशनिवेशार्हाणां द्रव्याणां लाभाशया अध्यक्षेण वृद्धयर्थं  
यो योगः क्रियते स प्रयोगः । तथा पण्यानां व्यवहारो विक्रयादिः । तस्मैति  
प्रयोगव्यवहारयोः । यत् फलम् उत्पद्यते तद्द्विगुणः ॥

सिद्धं प्रत्यायकालसाधनकालमानानुरोधान्न तावत् साधनकालः  
प्राप्नोतीति कालहरणेन कोशं हापयति । अप्राप्तं प्राप्तं वेति राजद्रव्यप्रयोगेण  
द्विगुणोदया(द)ष्टाष्टाभिर्मसैः(?) ॥

1. काकणी इति मुद्रितकौटलीयपाठः, “काकिण्याश्चोपसंख्यानम्” इति  
काशिकावृत्तिः ।

अथ वर्णसम्पत्तौ जातायां प्राप्तकाल एव चतुर्षु मासेषु प्राप्तोऽयं कालः  
अर्धमस्मिन् भवत्विति कुर्वन् परिहापयति । व्ययं वा शतत्रयं चत्वारि कुर्वन्  
वर्धयति । हीनचतुर्गुणः यावद्धीयते तस्य चतुर्गुणः ॥

अन्यैर्वेति पति(?)त्नीभृत्यमित्रबान्धवैः । रत्नोपभोग इति । ननु च  
उपभोगमात्रं न रत्नस्य विनाशः, सत्यम् । अप्रतिसङ्गनिवृत्त्यर्थं दण्डः ।  
तच्च तावच्चेति तच्चोपभुक्तं दापनीयः, तावच्चापरं दण्डनीयः । यदि चोपभोगाद्  
विनष्टं स्यात् तदा तज्जातीयं दापनीय इत्यर्थः । एवं सारोपभोगेऽपि योज्यम् ॥

अन्यद्रव्येणेति आत्मीयेन तत्प्रमाणेन अन्य(त् ?)प्रमाणेन वा,  
तद्वर्णेन अन्यवर्णेन वा, तज्जातीयेन अन्यजातीयेन वा, कृतेन अकृतेन वा  
हेतुभूतेनेत्यर्थः । अस्माच्च परिवर्तनादुपनीयवर्णमानं प्रमाणवर्णं जात्यभावेनाति-  
सन्धानमसत्यपि परिवर्तने प्रत्यायपूरणार्थं ललनमुपधिरित्ययं विशेषः ।  
तदुपभोगेनेति तद् रत्नसारफल्गुकुप्यपरिवर्तनदण्डसारूप्याद् व्याख्यातम् ॥

T. 154. सिद्धमायमिति । असत्यपि प्रतिबन्धे सिद्धं स्वहस्ती-  
कृतमप्यायं समाहर्ता प्रवेशनकालेऽपि नोपनयति । पृथक् (नि)बद्धमप्युचितं  
व्ययं लब्ध्वा कालहरणेन प्रयच्छति । प्राप्तां सन्निधापितामपि नीवीं न तावत्  
प्राप्तेति अल्पशेषा वेति विप्रतिजानाति अपलपति । द्वादशगुण इति  
यावतोऽपि जि(गी)षि ? हीर्षि)तस्य ॥

तेषामिति अपहरताम्, अध्यक्षाणाम् । एतद्विशेषा एव हरणोपाया  
उच्यन्ते । पूर्वं सिद्धं पश्चादवतारितमिति सिद्धिकालात् पूर्वं श्रावण एव रा(जा)-  
ज्ञामपदिश्य द्रव्यलाभार्थमुत्कोचलाभार्थं वा साधितं पश्चाद् भाद्रपदावतारकाल  
एवावतारितं लेखीकृतम् । यावत्तत् सिद्धम् एवावतार्यते तावत् तेनार्थेन  
संव्यवहरति, पश्चाल्लब्धोपचयः तावन्मात्रमेवावतारकाले अवतारयतीत्यर्थः ।

पश्चात् सिद्धम् उत्कोचेन कालहरणं कृत्वा कार्तिकादौ पूर्वम्  
अवतरणकाल एवावतारितम् । एतद् द्वयमपि सिद्धीनां कालव्यत्यासाद्  
अवस्तारस्य भेदः ॥

साध्यम् उचितं कर्षकेभ्यः किञ्चिद् गृहीत्वा न सिद्धम् । सिद्धीनाम-  
साधनत्वात् प्रतिबन्धोऽयम् । क्लृप्तस्यायस्य हापनात् परिहापणं वा ॥

असाध्यम् अनुचितं ब्रह्मदेया(का?)दिभ्योऽपदेशात् सिद्धम् । राजाज्ञेति भीता लाभं प्रयच्छन्ति । धर्मस्य किल बल्लतस्य हापनात् परिहापणमेतत् । आयस्येति तत्रोक्तम् ॥

सिद्धमपि करादि स्वयमुपयुज्य राजार्थं पूर्वं तावदस्मादसिद्ध इति असिद्धं कृतम् ॥

असिद्धं वा कुटुम्बिनामुपजीव्य सिद्धं कृतमिति अपहारपरिहापणे ॥

अल्पसिद्धम् ऊनसिद्धं पूर्णं कृतम् । तस्मात् किञ्चिद् गृहीत्वा ॥

विपर्ययेण पूर्णमपि साधयित्वा अल्पमुपयुज्य अल्पम् अस्मात् सिद्धमिति कृतम् । पूर्वेण तुल्यमेतावानत्र विशेषः । तत्र पूर्वं(?) णं)सिद्धमसिद्धञ्च, इह त्वेकदेशं सिद्धमसिद्धञ्चेति ॥

अन्यन्महार्घं शाल्यादि सिद्धम् अर्घोपजीवनार्थम् अन्यद् अल्पमूल्यं निबद्धम् ॥

अन्यतो देवदत्तात् सिद्धम्, तत् पुनर्भावयितुं अन्यतो यज्ञदत्तात् सिद्धम् उक्तोचं गृहीत्वा निबद्धम् । सिद्धस्याप्रवेशनाद् अपहारोऽयम् । सिद्धीनामसाधनात् प्रतिबन्ध इत्येके ॥

दीर्घप्रवासिने आदिष्टमपि देयम्, यदायमागत्य प्रज्ञाप(यित्वा?यति)तदैव दास्यामीति, अदत्तम् । कालविपर्यासादयं कालावस्तारः ॥

अदेयमपि निःश्रममात्रं राजकुलं प्राप्य लोभादन्यदुपग्रहीतुं दत्तम् । व्ययस्य वर्धनादिदं परिहापणम् ॥

T. 155. यस्मिन् काले दातव्यं तस्मिन् स्वयमुपयुज्जानेन न दत्तम् । तदर्थेन मैत्रीं वा कर्तुमप्राप्त एव काले दत्तम् । अयं कालविपर्ययादवस्तारः ॥

आज्ञया कस्मैचिदल्पं दत्तं स्वयं शेषमुपजीवितुं बहु निबद्धम् ॥

बहु वा दत्तं प्रतिग्राहकेण सम्भूय स्वयमेतावदस्तु यथोद्दिष्टम् अस्मै मया दत्तमिति प्रकाश्य अल्पं कृतम् । तदन्यत् परुत्सङ्क्रान्तं संव्यवहरति, पश्चादुपनयनकाले प्रवेशयति । देयं न दत्तमदेयं दत्तमित्यनेन तुल्यम् ॥

अन्यद् अल्पमूल्यं राजतभाण्डं दत्तमन्यन्महार्घ्यं सौवर्णभाण्डमुपजीवनार्थमुपनिबद्धम् ॥



प्रविष्टं कोशाध्यक्षस्योपनीतमपि तेन सम्भूय भक्षयितुम् अप्रविष्टं कृतम् ॥

अप्रविष्टं वा लोभात् कालहरणार्थं प्रविष्टं कृतम् । प्राप्तमप्राप्तं वेत्य-  
मवस्तारः ॥

कुप्यमदत्तमूल्यमपि क्रीत्वा अर्धवृद्धौ राजकुलान्मूल्यं निष्कासयि-  
ष्यामीति प्रवेशितम् ॥

M. 67. दत्तमहार्धमूल्यं वा समार्धं क्रीत्वा प्रवेशयिष्यामीत्यभि-  
प्रेत्य न प्रवेशितम् । पण्यव्यवहारादयं व्यवहारः ॥

सङ्क्षेपो विक्षेप इति । कस्मिंश्चिदायपिण्डे सहस्रंऽधिकलभार्थं प्रति-  
कुटुम्बं पृथक् पृथक् विक्षेपेण साधयन्ते । एकादशं शतमार्थमुत्पादयति ॥

विक्षेपः सङ्क्षेपो वेति । पुनः पुनः सिद्धा युष्माकं विमदो भविता । तेन  
सङ्क्षिप्य शतमेकमुत्काल्य चिरेणापि प्रयच्छत अधिकं वा विमदो हीयत  
इति । सिद्धस्याधिकस्याप्रवेशनादपहारोऽयम् ॥

महार्धं राजद्रव्यम् अल्पार्धेणात्मीयेन परिवर्तितम् । अल्पार्धम् अमहा-  
विषयविक्रयं महार्धेण दुर्लभक्रेणेन परिवर्तितमिति । दुर्लभा हि महार्धस्य  
क्रेतार इति । परिवर्तनमेतत् ॥

सामारोपितोऽर्धः । राजधान्ये पादिके द्रोणे तावन्मात्रमुपजीवितुं  
द्विपादोऽर्धः कृतः ॥

प्रत्यवरोपितो वा । राजार्थं द्विपादिकमाख्याय पादिकः कुम्भो  
गृहीतः । अथ वा राज्ञः कृते स्वल्पेनार्धेण सुवर्णादिकं क्रीत्वा उपजीवनार्थं  
स्वामिना कियता क्रीतमिति पृच्छयमानोऽर्धं समारोप्य कथयति । राजविक्रये वा  
अल्पोऽर्ध इत्युक्त्वा अवशिष्टमुपजीवति । तस्य लाभस्याप्रवेशनादपहार एवायम् ॥

T. 16. रात्रयः समारोपिताः रात्रिग्रहणेन अहोरात्रस्य ग्रहणम् ।  
कतिचिद्विसां कर्म कारुमिः कारयित्वा अपूर्णेष्वेव दिवसेषु वृत्तिदिवसाः  
पूर्णा इत्यपदिश्य स्वयं भृतिमादातुं समारोपिता रात्रयः ॥

पूर्णेऽपि च न तावद्विसाः पूर्यन्त इति कर्मकरानतिसन्धातुं  
प्रत्यवरोपिताः । पूर्वं व्ययस्य वर्धनात् परिहापणम् । उत्तरो निबद्धस्य  
अप्रदानादपहारः ॥

संवत्सरो मासविषमः राजानमतिसन्धातुं मासेनाधिकः, कर्मकरानति-  
सन्धातुं मासोनः कृतः ॥

तथा मासो दिवसविषमः दिवसेनाधिको न्यूनो वेति पूर्ववत् ॥

समागमविषमः यदाध्यक्षोऽस्मिन् मासे (दिवसे) वा गणनार्थं समागन्त-  
व्यमिति जनपदान् प्रतार्य तस्मिन् कालेऽसमागताननेन छलेन तान् दण्डयति ॥

मुखविषमः अन्यस्मादायमुखाद् दण्डादेरुत्पन्नम् अनिवद्धमित्यप(हृत्य)?  
दिश्य सज्जातादौ निवध्नाति । तदीयलाममुपजीवितुमायस्याप्रवेशनादयमपहारः ॥

धार्मिकविषमः ब्राह्मणेभ्यः सहस्रं दीयतामित्याज्ञायां ब्रह्मब्रुवेभ्यो दश  
दश दत्त्वा शतं शतम् अस्माभिर्लब्धमिति वाचयित्वा नवशतान्युपजीवति ।  
निवद्धस्याप्रदानादपहारोऽयम् ॥

निर्वर्तनविषमो नाम समुचितान्निर्वर्तनविशेषादन्यथाकरणम् । तद्यथा —  
मृदुना उपक्रमेण साध्यम् उत्कोचार्यी दारुणेन साधयतीति । अवस्तारप्रयोगोऽयम् ॥

पिण्डविषम इति । अल्पं समुदयपिण्डं निवद्धमधिकं कृत्वा बहु निवद्धं वा  
अल्पं कृत्वा स्वार्थं साधयतीति । सिद्धस्याप्रवेशनादपहारोऽयम् ॥

वर्णविषमः वर्णपरिच्छेदस्य हीनवर्णस्य द्रव्यस्याधिकमूल्येन विक्रयः  
परिवर्तनभेदोऽयम् ॥

अर्धविषमः राजपण्यविक्रयकाले महान्तमल्पमर्धं निवध्नाति । क्रयकाले  
विपर्यस्यतीति ॥

मानविषमः महता प्रस्थादिना आयमुपसङ्गृह्य अल्पेनोपनयति ॥

मापनविषमः हस्तकौशलात्तेनैव मानेन प्रभूतमाकृष्य व्ययकाले  
न्यूनं मापयति ॥

भाजनविषमः घृतघटशतं दीयतामिति दत्तायामाज्ञायाम् अल्पं दत्त्वा  
शेषं गृह्णाति । अनुप्राप्तेभ्यो वा लोभान्महाप्रमाणैर्ददातीति । उपभोगोऽयम् ।  
एतच्च (सं?) गतानुगति कन्यायात् प्रतिबन्धादिष्वन्तर्नीयते ॥

अयं त्वय अत्र नैवैते प्रतिबन्धादीनां विशेषाः प्रतिबन्धादयः अन्यस्य(?)  
अभ्यक्षाणामज्ञानालस्यप्रमादभयकामकोपदर्पदोषजाताः स्युः । लोभकृतास्त्वेते  
प्रेक्षापूर्वकारिणां सोपधयो दोषाः अनन्तरेणैव लोभेन सम्बध्यन्ते । तथा

अपहरणोपाया इत्युक्तम् । बहुलख्यापनार्थं चेदं चत्वारिंशदिति । तद्यथा—  
जातिविषमाः, समानविषमाः, उन्मादविषमाः, सङ्ख्याविषमाः, इत्यादि-  
कल्पनावैचित्र्यादपर्यवसानो लोभप्रणीतः ॥

T. 157. इहादेशस्यादाता एकैकमनुयुज्जीत अनुनीय (प्रयः?)च्छेत्  
—किमनेन युक्तेनापहतम्, कियद्वा इति । मिथ्यावादे च वाक्यभेदेऽपरिच्छिन्ने  
दुष्टस्य प्रच्छादनाददुष्टस्य दूषणात् । युक्तसम इति युक्तस्य यो(दण्डो) यथापराधम्  
उक्तः स तेषामित्यर्थः । प्रचारे यत्रासौ प्रचरितः प्रकृत अध्यक्षः । उपहत इति  
अन्यायेन दण्डकरो दापित इत्यर्थः । प्रज्ञापयतु दोषमिति शेषः । प्रज्ञापयतः  
प्रतिपादयतः साक्षिभिः । उपहत्यावोपहतस्य यथाविधमुपघातं द्रव्यादानाद्  
दापयेदध्यक्षः । अनेकेष्विति बहुभिरभियुक्तो यदि सर्वत्रैवापव्ययते नाहमेवं  
करोमीति । सकृदेव एकत्रैव । परोक्तो भग्नः । सर्वम् अभियोगहिरण्यम् । भजेत  
दाप्यो दण्डनीयश्चेत्यर्थः ॥

अस्यापवादमाह—वैषम्य इति । वैषम्यं द्विविधम् । तद्यथा—  
केनचिन्मिथ्यादण्डितोऽस्मीत्यभियुक्तः, अन्येन भक्षक इति, एकेनोपेक्षक  
इत्यभियोगवैषम्यम् । किञ्चित् प्रतिपद्यत इति प्रतिपत्तिवैषम्यम् ।  
तत्र सर्वत्रैकैकस्मिन्नेव पदे योगं प्रतिपादनं प्रतिपादको दद्यात् ।  
नैकेन सर्वं साधयेत् । महतीति एकैकस्मिन्निति सहस्रे शते वा  
एकदेशं शतं वा पञ्चाशद् (वा) प्रतिपादितः सर्वं सहस्रं शतं वा भजेत प्रति-  
पादयितुम् । योगवि(धातो ? भागः) महत्यर्थोपघाते साम्येऽप्यनुयोगं दद्यात्, नाल्पेन  
महान्तं साधयेत् । अल्पेनापि सिद्ध एकैकस्मिन्नेवाभियोगे महति सर्वं  
भजेतेति ॥

T. 158. कृतप्रतिघातावस्थ इति । यद्यहं न प्रतिपादयामि तदा  
प्रतिघातावस्था शरीरनिग्रहावस्था कार्येति कृतकरणः । सूचको ने(?) हेतुकः ।  
निष्पन्नार्थः षष्ठमंशं प्रतिपादितार्थस्य पुनरुत्साहनार्थमुपकारत्वाच्च । भृतकस्तु  
राज्ञः तस्य वा कृतसंविधान उत्साहनार्थमेव लभते । प्रभूतार्थमभियुज्य यद्यत्  
निष्पादयेत् इति तदा निष्पन्नस्यांशं षष्ठं द्वादशं वा । न त्वेकदेशनिष्पादनाद्  
बन्ध्यः । सर्वनाशे वरमल्पोऽपि भाव इति लाभाच्च तत्पराः सन्तो न चोदयन्ति ।  
अनिष्पन्नार्थ एकदेशेनापि । शारीरम् एकाङ्गच्छेदनम् । हैरण्यं वा

अपराधानुरूपम्, मिथ्यावादित्वात् । न चानुग्राह्य इति अधिकृतेभ्यो न रक्ष्यः ।  
अन्यस्तु सूचको रक्ष्य इति ज्ञापयति । तथा चोक्तम् —

“ ह्रियमाणं यदन्येन भृतो वा यदि वाभृतः ।

यो राजद्रव्यमाचष्टे पृच्छतेऽपृच्छतेऽपि वा ॥

श्रोतव्यो रहसि (क्षिप्रं) रक्ष्यश्चामात्यतोऽपि सः ।

१आयुक्ता ह्यपयन्तारं भूयिष्ठं ध्वनन्ति भारत ॥”

इति ॥

निष्पत्ताविति निष्पत्तौ प्रमाणैः सम्भावितायाम् । अभियुक्ते अभियुक्तो-  
पजापाधिक्षेपान्निक्षिपेत् । परित्यजेद्वा व्यवहारं नाहं जानामीति । आत्मानं  
वाध्यक्षादेव लब्धार्थः सन् अपवाहयेद् अपसारयेत् पलायेतेत्यर्थः । तुशब्दस्य  
वा अवधारणार्थत्वाद् वधमेव (?) ॥

समुदयस्य युक्तापहृतस्य प्रत्यानयनं नाम अष्टमं प्रकरणम् ।

॥ अष्टमश्चाध्यायः ॥

॥ अथ नवमोऽध्यायः ॥

T. 160; M. 68. यस्मादेवं केचिद् विविधैरुपायैरपहरन्ति,  
अपहरन्तोऽप्येवम् अन्यैर्वैरद्वेषाभ्यां सूचकैरपहन्यन्ते, तस्मात् कर्मकालात्  
प्राङ् नियोगात्, कर्मकालाद् उत्तरकालश्च उपयुक्तानाम् अध्यक्षाणां परीक्षण-  
मिति प्रकरणमुच्यते । सन्निधातृसमाहर्त्रोः प्रागुक्तत्वात् तदवशिष्टा अध्यक्षा  
उपयुक्ताः, तेषां परीक्षोच्यते । नियोगात्तावत् पूर्वमुपयुक्ताः परीक्ष्याः किं गुणाः  
स्युः इत्याह—अमात्येति । अमात्यसंपदा जानपदादिकया सर्वगुण-  
पादार्धगुणहान्या युक्ताः उत्तममध्यमाधमाः सर्वाध्यक्षा इति । ननु प्रकरणात्  
सामुदायिक इत्येव । किं तर्हि (वि)वीताध्यक्षेऽपि तेषाममात्यसम्पदेति चेत् शक्तितो  
यस्मात् सम्पन्नाः शक्ताः कर्माणि कर्तुमिति । अथवा सम्पदुपेतत्वेऽपि ये यत्  
कर्तुं शक्तास्ते तत्र । कर्मसु चेति कर्मकाले परीक्षां समर्थैः कारयेत् ।  
उपधाशुद्धत्वाद् अमत्यसंपदोपेतत्वात् पुनः परीक्षणमनुपपन्नमिति चेत्  
चित्तानित्यत्वात् कार्यवशाद् अनियतस्वभावा चित्तवृत्तिरिति । मनुष्यजातिव्या-  
पित्वं धर्मस्याह—अश्व(स)धर्माण इति । यथा सुदान्ताः प्रकृत्यवस्थार्या

विज्ञातस्वरूपाः कर्मसु युद्धादिषु भयश्रमाभियोगात् चित्तश्रवणाद्वा विकुर्वते  
अग्यादृशीं गतिं कुर्वते । एवं द्वाह—

आवाहनकृतो नाशो वाजिनः कामुकस्य वा ।

इति ॥

एवमध्यक्षाः कर्मणि अज्ञानालस्यप्रमादभयादिभिः आगन्तुकनिमित्तापेक्षया  
विकुर्युरिति यस्मात् कर्मसु चित्तानित्यत्वं तस्माद् विनियोक्तुकामः कर्त्तादीनेषां  
प्राक् परिच्छिन्धात् । तद्यथा—एतावत्कर्तृभिः कर्मकरैः, अनेन कर्मकरणेन  
क्रियोपायेन विन्यासविशेषेण, अनेन वा द्रव्येण सारदारवादिकेण साधनेन,  
अस्मिन् देशे जनपदे मध्येऽन्ते वा, अस्मिन् काले हेमन्तादौ, इदं कार्यं  
दुर्गादिकम्, अनेन प्रक्षेपेण सहस्रेण वा धनेन, एवंविधायं शुल्का-  
द्यानिमित्तम् आपत्प्रतीकारफलं वा निर्वर्त(य)त इत्याकलयेत् । ते तु नियुक्ताः  
सन्तः कथं कर्माणि कुर्युरित्यत आह—ते यथासन्देशं स्वाभ्यादेशमनतिवर्त-  
मानाः । असंहता अविगृहीताश्च इतरेतरेण कर्म कुर्युः । किमर्थमिति चेद्  
अन्योन्यदोषप्रच्छादनेन संहता राजार्थं भक्षयेयुः ॥ T 161. विगृहीताश्च  
परस्परद्वेषाद् अन्योन्यावग्रहापेक्षं कार्यं विनाशयेयुः । तद्यथा—सीताभ्यक्षस्य कर्म  
कालातिपातनेन कुप्यैरनुगृह्णानोऽपि तदध्यक्षो विनाशयति इत्यादि योजनीयम् ॥

न चानिवेद्य भर्तुः अनाख्याय । किञ्चिदल्पमपि आरम्भं तत्समापना-  
नुज्ञानकामचारार्थम् । अस्यापवादः अन्यत्रेति चोरडामरिकाग्न्युदकाद्यापत्प्रती-  
कारेभ्यः । निवेदनायां हि मा भूत् कालातिपत्तिरित्यभिप्रायः ।  
प्रमादस्थानेषु स्थलितस्थानेषु विनयस्थो भवेत्<sup>1</sup> परिभाषणं कुर्वाद् अस्मिन्  
स्थलितेऽयं दण्ड इति । (तंऽस) कीदृश इत्याह—भृतानां दिवसवेतनम्  
अध्यक्षाणां व्ययद्विगुणं दिवसोपभोगो यः पानभोजनादिना तद्विगुणमिति ।  
अर्थाच्चशब्दलोपो द्रष्टव्यः । अन्ये दिवसवेतनव्ययद्विगुणमिति कृतसमासं पठन्ति ।<sup>2</sup>  
भृत्यभरणीयादि(वः ह) वेतनमाकलय्य अध्यक्षस्य कर्दमकरणं च(ः)द्विगुणो<sup>3</sup>  
दण्ड इति । अज्ञानादिषु त्वपरिभाषितोऽपि प्रागुक्तोऽयमिति अध्यक्षाणां(मित्येतत्)

1. विनयं स्थापयेद् इति पाठः स्यात् ।

2. अयं समस्तपाठो भट्टस्वामिना आहतः । टीकाकारस्तु व्यस्तपाठं युक्ततरमाह ।

3. क्रियदकरणं तद्विगुण इति पाठः स्यात् ।



मत्स्यो) युक्तम् । उपयुक्तग्रहणेन सर्वेषामुक्तत्वात् । तस्मादप्रमादार्थमेव परिभाषणं सर्वेषामिति युक्तम् । तथा आयप्रमादस्थानेष्वित्युक्तमत्ययं स्थापयेदिति च ॥

यश्चैषां यथादिष्टं तथैव कार्यं कुर्यात् । अधिकं (स)विशेषम् । मानश्च पूजां वस्त्रादिकं लभेत ॥

अल्पायतिश्चेदिति अल्पोपादानः सन् यो महाव्ययः स राजार्थं भक्षयतीति अनुमानाद् ज्ञायते । विपरीतो बहूपादानो योऽल्पव्ययः समोपादान-  
व्ययश्च न भक्षयतीति । सव्यभिचारि त्वेतदनुमानम् । कश्चिद् बहूपादानोऽपि राजा  
(र्थादानार्थादान)लोभात् तत् प्रच्छाद(नं नवा नृपोऽयन्नल्पमन)ल्पं वा भक्ष-  
येत् । समोपादानव्ययश्च राजद्रव्यमाशय प्राज्ञत्वाद् यथायति व्ययश्च करोत्येव ।  
तस्माद् अपसर्पेणैवोपलभ्यते सदसद्वा भक्षणमिति ॥

T. 162. यन्ननुमानादुपलभ्येत परमिदमनुमानं युक्तं तदाह—  
यः समुदयं निबद्धं हापयति स राजार्थं स्वयमन्यैर्वा अवश्यमेव भक्षयति ।  
तदैनमिति अध्यक्षम् । यथागुणं यथापरिभाषितगुणमेव दापयेदित्यर्थः ।  
'एषामानुपूर्व्या यावानर्थोपवात'(अधि. २. अध्या. ७.) इति दर्शयति ॥

राजार्थस्य भक्षणेऽनुमानमुक्तम् । जनपदार्थस्योच्यते । यः समुदय-  
निबन्धमकृत्वा कर्मविशेषमनुभूतम् अकस्मादु(द्)भूतं द्विगुणं दर्शयति जनपदं  
पीडयति । अन्यथा कथमस्योद्भवः स्यादिति । स चेज्जनपदपीडया द्विगुणं  
समुदयं राजार्थं समाहर्तुः समर्पयति राज्ञो वा, अल्पेऽपराधे वारयितव्यः—न मे  
हितमेतत्, न त्वया जनपदः पीडयितव्य इति । महत्यां जनपदपीडायां राजार्थ-  
करणेऽल्पतया यथापराधं दण्डनीयः । तच्चोद्भाषितं प्रत्यर्पणीयमेवेति ॥

M. 69. यः समुदयं वर्धयितुमुपयुज्य वा प्रतिपूरयितुं व्यये  
प्रभ्रुवेन(?) अतिसन्धायोपनयतीति स पुरुषकर्माणि निष्फलीकुर्वन् वेतनादानेन  
भक्षयतीति । स हि पञ्च दिवसान् कर्म कारयित्वा चतुरस्त्रीन् प्रतिपाद्यमान  
एव द्वन्द्वेन वा(?) दिवसान् (परि?अप)हरति, द्रव्यं वा महार्घं बहुभिरल्पमूल्यां  
कुर्वन् द्रव्यमूल्यमपहरति, पुरुषवेतनमेव वा महान्तमल्पं करोतीति स  
कर्मदिवसाद्यपहारेषु यथापराधं दण्डनीय इति ॥

T. 163. यस्मादेवं तस्मादस्य राज्ञोऽध्यक्षैर्भक्षितस्य परि-  
ज्ञानार्थम् । यो यस्मिन् उत्तरेऽतीते वा अधिकारे शासनस्थः आज्ञाकारी । स  
तस्य आत्मीयस्य कर्मणो याथातथ्यं स्वरूपम् आयव्ययौ च शरीरमुखप्रपञ्चनाद्  
व्यासेन, संपिण्डय समासेन वा आचक्षीत राजजनपदार्थपुरुषकर्मभक्षा-  
शङ्कापरिहारार्थम् ॥

भूयस्तरामाल्यसम्पद्योगेऽपि मूलहरादीनां यथा सन्निधात्रादयो नाधिकुर्यु-  
स्तथा प्रतिषेधयेत् । सन्निधात्रादीनेव वा नियुक्तान् उत्तरकालं मूलहरादीन्  
ज्ञात्वा निवारयेद् एभ्यो दोषेभ्य इति । पितृपैतामहमिति यः स्वपित्रा पितामहेन वा  
पूर्वार्जितम् (अर्थम्) अन्यायेन वेश्याद्युपभोगेन नाशयति सः मूलम् आत्मार्थस्येव  
राजार्थस्यापि हरतीति अनुमीयते । यो यद्यदुत्पद्यते स्वद्रव्यं तत्तत् तदात्व  
एव कालान्तरे कथं वर्तितव्यमित्यनपेक्ष्य भक्षयति । स तदात्वाप्रयोजनमुत्तर-  
कालं परद्रव्यादानमन्तरेण कथं जीवेत् । योऽसंप्रदानेन भृत्यान् पीडयित्वा  
अनुपभोगेन च आत्मनः सञ्चिनोत्यर्थं सोऽर्थपतित्वस्य कुत्सनात् कदर्य  
इत्युच्यते । मूलहरणादार्थिकयोस्तु<sup>1</sup> अर्थत इत्यर्थः । स तादृशो जनपदमन्यं वा  
कथं न पीडयेत् । स पक्ष्वांश्चेदिति कदर्य आश्रयवान् यदि, प्रकोपपरि-  
हारार्थम् अनादेयधनत्वाद् अनादेय इत्युच्यते । मूलहरतादात्विकयोस्तु किञ्चिद्वातव्यं  
नास्तीत्यप्रसङ्ग एव ।

ननु कदर्यो यथापराधं दण्डयः । किमित्यस्य द्रव्यमानीयते चेत्,  
कोऽन्यस्तद्द्रव्यस्योपभोगः स्यात् । अनधिकृतस्यापि चेदृशस्य द्रव्यमादातुं युक्तमे-  
वोपयोगार्थम् ।

“योऽनाहिताग्निः शतगुरयञ्वा च सहस्रगुः ।

तयोरपि कुटुम्बाम्भ्याम् आहरेद् यज्ञसिद्धये<sup>2</sup> ॥” (मनु. XI. 14)

इति ।

अत एव विधानार्थमाह—विपर्यय इति विनाशः । पर्यादातव्यः  
अध्यक्षेणादातव्य इति ॥

1. मूलहरतादात्विकयोस्तु इति पाठः स्यात् ।

2. ‘अविचारयन्’ इति मुद्रितमनुस्मृतिः ।

किं विविधदोषः पुनरसावित्याह—यो महत्यर्थसमुदये अधिकृतः कदर्यत्वाद् राजद्रव्यं वा सम्यङ्निधत्ते निखन्य स्थापयति स्ववेदमन्येव । स्ववेदमन्यो वा अपनीय पौरजानपदेषु विश्वासस्थानेषु निधत्ते । अवगम्य वा अवज्ञावयति परविषये राष्ट्रान्तरे । तत्परिज्ञानमावापः । तस्य सत्री तस्य पूर्वप्रणिहितः सत्री मन्त्र्यादीनाहारयेत् । अयमस्य (नि? शि)क्षयिता, इमे चास्य ह्यन्तो भृत्याः, एतानि मित्राणि, एतानि द्रव्याणि, एतावानस्य मातृ-पितृबन्धुपक्षः, अथवा एतेऽस्य बान्धवाः, अयमस्य स्वजनः, तातः श्व(शुर)श्च, अतश्च इतश्च ह्यन्ति द्रव्याण्यागच्छन्ति, (अमुश्च अमुश्च? अदश्च अदश्च) स्थानं गच्छन्ति इत्येवमुपलब्धे सुकरमादानम् ॥

T. 164. परविषयस्युते तु विधिरुच्यते । यश्चेति मन्त्र्यादीना-मन्यतमः तं परविषये द्रव्यावज्ञावणार्थं गतागतं कुर्वन्तम् आनुकूल्येन प्रविश्य आत्मसाद्भूतः सत्री मन्त्रिमित्रं मन्त्रफलं परमार्थमागमयेत् । सुविदिते अवज्ञावणे कृते चिकीर्षिते वा तेषु रक्षार्थं त्वन्मित्रेणामुना तद्द्रव्यमानीतम्, शेषमप्यवज्ञाव्य त्वया यथाशक्ति अपहृत्य आगन्तव्यम् इति शत्रुलेखं प्रकाश्य पक्षपातिनमपि दोषवत्वात् सर्वैस्त्यक्तं घातयेत् । मा अमात्योऽप्येवं कार्षीदिति ॥

तस्मादिति निगमयति यस्माद् घातयितव्या अन्येऽप्येवं मा भूवन्निति । अस्य एवंविदो राज्ञः । तस्मात् सर्वे महत्यल्पे (वा) समुदये नियुक्ताः सङ्ख्यायकाद्यविरहिताः कर्माणि कुर्युः । सङ्ख्यायको गणकः लेखको लेखिता । परीक्षको रूपदर्शकः । भाण्डागारिको नीवीग्राहकः । हस्त्यश्वरथविद्याविदो विद्वत्वादेव शिक्षयितारो यक्षयितारश्चोत्तराध्यक्षाः विद्युः ॥

बहुमुख्यमनेकायत्तं परस्परभयान्नापचरिष्यति । एकमुख्यं हि यथेष्टं भक्षयति । अनित्यञ्च नित्ये हि कृतास्पदाः (अ)संहता अपि संव(स्येदे)रन् । अधिकरणम् अधिक्रियन्ते कार्याण्यस्मिन्निति । तद्वचयेत् ॥

कस्मात् पुनरेतावान् प्रपञ्चः क्रियते । ननु उपधाशुद्धान् प्रमादस्थानेषु च परिभाषितान् उभयलोकाविरुद्धत्वादविकारिण एवाधिकुर्यात् । यद्येवं लभ्येत कृतस्यादुर्लभ्ये तदिति (?) ॥

T. 165. M. 70. रक्षातिशयविधानार्थं स्वभावमनुवदति—  
यथेति । जिह्वातलस्थं गोचरप्राप्तम् । मधु वा विषं वेति न केवलं  
पथमेव मध्वादि, अपथ्यमपि विषादिनेत्यतिशयोक्तिः । अथवा अब्रह्मचर्यादिना  
मधुना परलोकविरुद्धम्, विषश्च इहपरलोकविरुद्धमिति । अर्थचरेण  
अधिकृतेन राज्ञो हिताहितं धर्मानर्थाश्च अनवेक्षमाणेन स्वल्पोऽप्यनास्वादयितुं  
न शक्यः ॥

एवं हृतस्याप्यागमानुमानाभ्यां ज्ञापनमवश्यंभावीति शक्यमेव । दुष्करं  
त्वेतत् । तथाहि—मत्स्या इति । सलिले चरन्तः स्वविषयत्वात् ।  
कार्यविधाविति स्वविषयगतेऽर्थविधौ । नियुक्ता अध्यक्षाः । ज्ञातुमपसर्पैः  
तथा व्यापृतैः न शक्या धनमाददानाः । काममन्यत्र नियुक्ता अन्यत्रापचरन्तो-  
ऽपि ज्ञायेरन्निति आगमाशक्यत्वमुक्तम् ।

अनुमानाशक्यतामाह—अपि शक्येति । अस्मिन् वृक्षे निलीयन्ते  
अस्मादपक्रान्ता इति गतेः सावलम्बनत्वं शीघ्रतां वा दृष्ट्वा । न तु प्रच्छन्न-  
भावानां गूढचक्राभावानां (?) युक्तानां चरतां व्यवहरतां गतिः । भावेन तु  
क्रिया अनुमीयते, स चैषां प्रच्छन्न इति । तस्माद्यथोक्तं यत्नमातिष्ठेत् ॥

किञ्च आहारयेच्चेति प्रतिपादयेच्च । उपचितान् अर्थान् । आयुक्त-  
दण्डो ह्ययम् एवं विपर्यस्येच्च कर्मसु इतरेतरसाध्येष्विति अन्वयव्यतिरेकज्ञापनार्थम् ।  
यथा न भक्षयन्त्यर्थान् आभ्यां प्रकाराभ्याम् । भक्षितान्निर्वमन्ति वा  
आहार्यमाणाः कर्मान्तरं (याच ? नीय)माना इति ॥

T. 166. (न) भक्षयन्ति ये त्वर्थान् । ननु च ज्ञातुमशक्या इति  
विरुध्यते । यदि न विरुध्यते यदि भक्षयति ज्ञातुं न शक्या ज्ञाने यतितव्यमि-  
त्ययमत्र वाक्यार्थः । इदं तर्हि विरुध्यते । स्वल्पोऽप्यनास्वादयितुं न शक्य  
इत्येतदप्यतिशयाधानम् । अथवा अन्यत् स्वादनमन्यद् भक्षणम् । न्यायतो  
जनपदापीडया । वर्धयन्ति च धर्मलाभादभक्षितत्वाद्वा । नित्याधिकाराः कार्या-  
स्ते न विपर्यसनीयाः । राज्ञः अर्थभक्षणाभावात् प्रिये न्यायतश्च वर्द्धनात् । हिते  
धर्मार्थसक्ता इत्यर्थः ॥

इति उपयुक्तपरीक्षा नवमं प्रकरणम् ।

नवमश्चाध्यायः ।



## ॥ अथ दशमं प्रकरणम् ॥

T. 167. अमात्यसम्पदुपेताः सर्वेऽध्यक्षाः, शासनाध्यक्षस्त्वधिक-  
तरगुणः स्यात् । कस्मादिति चेत् तद्व्यापारस्य प्राधान्यात् सर्वाध्यक्ष-  
व्यापाराश्रयभूतत्वाच्च । तथा च स्वविषयव्यापारं प्रति 'अधिकरणानां  
सङ्ख्याप्रचारादि निबन्धपुस्तकस्थं कारयेत्', 'करणीयादि निबन्धेन  
प्रयच्छेद्' इति च, परविषयं प्रति 'अर्धगुणहीनः शासनहरः',  
'शासनमेवं वाच्यः परः' इत्यादि च प्राधान्यमत्रैव वक्ष्यामः । तस्मादध्यक्ष-  
सम्बन्धेनैव शासनाधिकार इति प्रकरणमारभ्यते । शासने इति  
शासनम् अनुज्ञानम् इदं कुरु इदं मा कार्षीरिति । तस्मिन् शासने  
निमित्तभूते तत्कारणत्वादधिकरणत्वाच्च शासनमिति लेखम् आचक्षते  
पूर्वाचार्याः । तस्मात् सर्वाज्ञाकारणभूतत्वाच्चास्य प्राधान्यम् । अथवा,  
करणलेख्ये स्वविषयगतमधिकारजातं करणीयादि निबन्धेन प्रयच्छेदिति  
स्वपरविषयगतं च प्रज्ञापनादि परविषयगतं च सन्देशः शासनं रिथतम्  
इत्याचक्षते । तथा चोक्तम्—'शासनमेवं वाच्यः परः' इत्यादि । तच्च  
शासनं प्रधानं राज्ञाम्, सन्धिविग्रहयोः तन्मूलत्वादिति । सर्वेषां  
गुणानाम् उदाहरणतया वा सन्धिविग्रहोपादानम् । नह्यसन्दिशता  
अलिखता च सन्धिविग्रहावधारयितुं शक्यौ इत्येवं ब्रुवता तत्रगतानां  
कार्याणां शासनमूलत्वमुक्तं बोद्धव्यम् । यस्मात्तत्प्राधान्यं राज्ञाम्,  
अतस्तदध्यक्षोऽपि अध्यक्षान्तरेभ्यो विशिष्टगुणः स्यात् ॥

अतश्च अमात्यसम्पदोपेत इति पुनर्वचनं साकल्यपरिग्रहार्थम् ।  
गुणान्तरविधानात् इदं नाश्रीयतेत्याशङ्कानिवृत्त्यर्थम् । एवंगुण(व)त्वेऽपि  
ये वाप्यस्यान्यगुणाः स्युरिति तानाह—सर्वसमयवित् सर्वेषां राज्ञाम्, तथा  
देशकुलजातिसंघाश्रमाणाम् अन्ततः पाषण्डानां विदिताचारोपचारः, तदनुरूपं  
लेखं प्रतिविदध्यात् । शब्दान् आशु गृह्णाति, ग्रथितान् वाचयतीति च  
आशुग्रथनः । चार्वाक्षरः शोभनानि दर्शनसुखवाचकानि अक्षराणि यस्य ।  
अर्थावबोधात् सर्वलिपिज्ञत्वाच्च शीघ्रं लेखवाचनसमर्थः । सोऽव्यग्रमना इति  
कान् कियतः कीदृशान् वा अर्थान् समाज्ञापयतीत्यवहितमनाः । राज्ञः सन्देशं  
श्रुत्वा T. 168. M. 70. तांश्चादर्शनार्थं (प्र?) पत्रे निदध्यात्, अयं प्रथमः  
अयं द्वितीयः अयं तृतीय इत्यानुपूर्व्या तानालोच्य लेखं भूर्जादिपत्रेषु  
विदध्याद् विरचयेत् । एवञ्च निश्चितार्थो भवति ।



देशोपचारं सर्वसम्पदुपेते रमणीयतरेऽमुके स्थान इति । ऐश्वर्योपचारं परम्परानुगतप्रजापालनाधिकारदीक्षित इति । वंशोपचारं अमुककुले (केऽर्थः?) पितृपादानुध्यात इति । देवतापि आश्रयसामान्या वंशेऽन्तर्भावनीया परमभागवत इति । (सुः?) नामधेयोपचारं श्रीमहावासुदेव इति । राज्ञ इति ईश्वरस्य । लेखं विदध्यादित्येव । अनीश्वरस्य ऐश्वर्यासंभवात् ॥

जातिमिति उत्तमजातिम्, ईश्वरो विज्ञापयेत्, समजातिं बोधयेत्, हीनजातिमाज्ञापयेत् । एष न्यायः, समहीनगुरुकुलेषु, गुरुमित्रभृत्यस्थानीयेषु, स्थविरयुवबालेषु, बहुश्रुतारूपश्रुतान्त्रेषु, यजनदेवनकृप्यादिषु कर्मसु, समृद्धमध्य-दरिद्रेषु, तपोलोकयात्रापरोपतापादिशिलेषु इत्येवं ज्ञात्वा विधेयम् । तथा देशपेक्षयापि, दाक्षिणात्याः पुत्राः श्रद्धालवः, वस्तुनो बोधमात्रार्थिनः मध्यदेशीयाः, म्लेच्छास्त्वयज्ञा अविधेया इति । काल इत्यवस्थाप्राप्तिः । कस्मिंश्चित् काले प्रागमात्याः सन्तोऽपि अवमानाञ्जुगुप्सामेवानमेव समीयन्ते(?) मान्याश्च माननां न बहुमन्यन्ते तेषु यथाभिप्रायं विदध्यात् । यौनानुबन्धमिति योन्यादिसम्बन्धं पक्षसमहीनाधिकवयःस्वपि शशुरकैथुनकतपुत्रादिषु यथायोगम् । कार्य इति त्रयोदशे वक्ष्यमाणे । लेखं विदध्यात् जालादिविशिष्टम् । पुरुषानुरूपमिति एषां जात्यादीनां परस्परसमवाये यथागौरवं लोकप्रसिद्धा व्यवस्था । यथाहुः—

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।

एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥

(मनु. II. 136.)

इति । अत्र च अभिवादयते प्रीणयति पूजयतीत्यादयो विज्ञापनामाष्टयः(?) । परिष्वजते कुशल्यति मानयतीति सम्बोधनभेदाः । अभिमानयति अभिवर्धयति इत्यादयः समाज्ञापनावाचोयुक्तयः सम्बोध्यचित्तानुरोधप्रयोजनाः ॥

T. 169. लेखसम्पदिति ये लेखगुणाः । यथावदिति यथाविहितानां देशानाम् अनुपूर्वक्रिया देशोपचारप्रयुक्तेन ऐश्वर्योपचारो नामधेयोपचार इति जालादीनां च पूजाहेतूनां प्रागुपादानमित्याद्या अनुपूर्वक्रिया प्रधान-स्यार्थस्य पूर्वं निवेशनं पश्चादप्रधानस्येति ॥

प्रकृतस्येति प्रस्तुतस्य प्राग् लिखितस्य अनुरोधेन पश्चाद्विद्यमानस्य विधानम् । आ लेखपरिसमाप्तेः यावत्तावत् पुत्रमरणमुपलभ्य शोकेनागन्तुना

परितपन्तो वयं सेतुकर्मानुष्ठानमपि तावद् घोषयात्रादिव्यग्रतया न सम्भावयाम  
इति पूर्वापरविरुद्धम् ॥

अर्थपदाक्षराणामिति । अर्थस्य न्यूनता यथा अस्मिन्नगरे यो वसति  
नायकः विष्णुदासः स प्रेषणीय इति न्यूनार्थता, न ज्ञायते किमर्थमिति  
नर्त्तितुमि .... नार्था एतावता च गते यात्रानोद्यमतिरहितेति  
अतिरिक्तार्थता । अत्रैव य इत्यनेन विना न्यूनपदता । योऽसाविति  
अतिरिक्तपदता । न्यूनाक्षरता यथा उपाळम्भलेखे कथं भवतामश्वधर्मत्वं युक्तम्<sup>1</sup>  
इति विवक्षिते भवतामप्यश्वधर्मत्वमिति निन्दां गमयति । विपर्यये अतिरिक्ता-  
क्षरता विपर्ययं गमयतीति । प्रायेण आत्मवन्तोऽनुप्र(मः)ण)त्यैवात्मानं रक्षन्तीति  
हेतुः । वेतसवदित्युदाहरणम् । दृष्टवानसि वैतद् यदमुना प्रणिपत्यैवास्मान् अति-  
सन्धाय वृद्धिः प्राप्तेति दृष्टान्तः । उदाहरणदृष्टान्तयोरेकवेऽपि सर्वप्रसिद्धं साध्यसा-  
धनं यत्र स दृष्टान्तः, सफलस्य हेतोः प्रदर्शनमुदाहरणम् । तैः अर्थस्य उपमेयादेः  
साध्यस्य उपवर्णनम् अश्रान्तपदता अक्लिष्टपदता । यत्रैकेन पदेन प्रतिपाद्यो-  
ऽर्थः अशक्या द्वाभ्यां प्रतिपाद्यते तत् क्लिष्टपदम् । यथा तस्मान्न विश्वसिति  
(इत्याह) । अभियोक्ष्यामि इति प्रयोक्तव्ये तस्मान्न विश्वासंयाति अभियोगं करि-  
ष्यामीति न लेखितव्यम् ॥

T. 170. सुखोपनीतेति । सुखोपानीतानामपि अनवहितसम्बन्धानाम्  
अनड्वाहमुदाहारि या त्वं वहसि शिरसा कुम्भं भगिनि सा नैनमभि-  
धावन्तमद्राक्षीः इत्येवंप्रकाराणामभावादभिधानम्, चार्थार्थाभिधानं मरणे  
स्वर्गाणां यक्ष्मणि अपादपमिति (?) चारुशब्दाभिधानं जलमुचां खण्डैरम्भसां  
कणैरित्यादि । न तु कार्यं जलमुचः खण्डैरम्भसः कणैरिति । अग्राम्यशब्दा-  
भिधानम् अस्माद् बलवतो दुर्बलस्त्वं कस्मान्न प्रणमसि इत्यादीनां ग्राम्याणां  
प्रयोगात् । प्रतीतशब्दप्रयोगः स्नानाभिकायां(?) वाराणसीशब्दस्य सर्वलोक-  
प्रसिद्धस्य प्रयोगात् ॥

त्रिषष्टिः—यदुक्तम् अर्थपदाक्षराणामन्यूनानतिरिक्तता इति, तत्र  
अक्षराणि वर्णाः । तेषाम् अकारादयश्चत्वारो ह्रस्वदीर्घप्लुतभेदाद् द्वादश,  
ह्रस्वः प्लुतो लृकारः, सन्ध्यक्षराण्यष्टौ दीर्घप्लुतभेदादिति द्वाविंशतिः स्वराः ।

पञ्च पञ्चका वर्गाः, चत्वारोऽन्तस्थाः, शषसहाः सोष्माण इति त्रयस्त्रिंशद्वर्णाः । अनुस्वारविसर्जनीयजिह्वामूलीयोपध्मानायाश्चत्वारः, यमाश्चत्वारः, अष्टावयोगवाहाः । एते त्रिषष्टिः मूर्धन्येन लकारेण सहान्येषां चतुष्षष्टिः । असौ तु लेखे नोपयुज्यत इत्येतावन्त एव संवृताश्चारवो लेखितव्याः ॥

एषामेव अन्यूनानतिरिक्ततायां पदस्य (अ?)यथार्थत्वम्, यतो वर्णसंघातः पदम् । तच्च प्रायोधर्माख्यानम्, एकवर्णमपि ह्यव्ययं पदमस्ति, च, वा, ह, इत्यादि । चतुर्विधम् । सत्त्वाभिधायीति जातिगुणक्रियाद्रव्यशब्दत्वेऽपि वस्त्वभिधायी इदं तत्सदिति निष्पन्नरूपावधिरित्यर्थः, वृक्षः प्लक्षः शुक्लो नीलः कर्ता हर्ता चैत्रो गुप्त इति । अविशिष्टलिङ्गमिति अविशिष्टस्यादिलिङ्गं क्रियासाधनाभिधानेऽपि प्रभूतक्रियाविधाय(कं)यत्तदाख्यातम्, तदध्यनुपात्तकालं यायादित्यादि, वर्तमानकालं पचतीत्यादि, भविष्यत्कालं पश्यतीत्यादि चतुर्विधमेव । क्रियाविशेषका इति पचतीत्यादिशब्दोपात्तविकेदसामान्यायाः क्रियायाः । प्रादय उपसृजन्ति क्रियायामिति उपसर्गाः । तेऽपि चतुर्विधाः—तत्र व्यक्तविशेषाः अभिमुख्येन यायाद् अप(भि?)यायादिति । अव्यक्तविशेषा लम्बने प्रलम्बते इति । अपृथग्भूतविशेषा अधी(त्ये?)तौ) अध्येतीति । अनुमीयमानविशेषाः निष्क्रान्तो यूयान्निर्युथः, परिहृत्य त्रिगतेभ्यः (परित्रिगतेम्) इति । अव्ययाः त्रिलिङ्गसङ्ख्याविशेषैः ये न सम्बद्धयन्ते तेऽव्ययाः । यथोक्तम्—

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु ।

वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् ॥

इति । एवंधर्माणः चादय इति प्रदर्शनार्थत्वात् स्वरादयोऽन्तर्भाव्याः ते सति वा असति वा गत्यर्थे निपतन्तो निपाताः । तेषां केचित् सत्त्वार्थोपप्राहिणः स्वर्दिवा इत्यादयः । चादीनामपि केचिदनियतदेशप्रयोगाः, प्लक्षश्च न्यग्रोधाश्च प्लक्षन्यग्रोधाः इति केचित् । अनियतदेशप्रयोगा मा कार्षीमे(?) । केचिदनर्थका एव च वा इत्यादयः, ते लेखके ... .. गं प्रयोज्याः इत्येवमर्थः ॥

T. 171. अर्थपरिसमाप्ता इति । अर्थो द्विप्रकारः परप्रत्याख्यवस्तुबोधः इतिकर्तव्यतालक्षणश्च । येनास्य वक्तुः प्रयोक्तुर्वा प्रयोजनस्य समा .... .. ल्य तद्भवति । तच्च यथाभूतं प्रयोजनं 'देवदत्त कास्यपात्रां मुञ्क्ष्व' इति ।

उपलक्षणीभूतप्रयोजनञ्च 'दूरं गन्तव्यं दृश्यतां सूर्यः' इति । कालप्रज्ञामात्रो  
 .... इति एषासौ परिपूर्णता । परपदार्थानुरोधेनेति प्रधान-  
 पदार्थानुरोधेन, यथा—प्रियसुहृद् इति वाच्ये सुहृत्प्रिय इत्युच्यमानं न केवलं  
 न विशेष .... दार्थतामेव गमयतीत्युत्तरपदार्थानुरोधेन कार्यः यतो  
 वर्गः समास इत्यर्थः । स च कश्चित् पूर्वपदार्थप्रधानः पूर्वकाय इति ।  
 कश्चिदुत्तरपदार्थप्रधानो राजपुरुष इत्यादिः । कश्चिदन्यपदार्थप्रधानो बहुपुत्र  
 इति । कश्चिदुभयपदार्थप्रधानो धर्मार्थाविति । सर्वत्र यत् प्रधानं न तद्विरो-  
 धनीयम् । तथैकपदं कस्य वर्गोऽक्षराणां प्रकृतिप्रत्ययार्थयो .... पदस्यैव  
 वा यथैकात्मनो देवदत्त इति(?) । त्रिपदाधिकः प्रतिषेध(पञ्चष?)परश्चैतदिति  
 नान्यत्रावरणीयमिति(?) बहुना समासे नातिस्पष्टत्वमिति । परिसंहरणादिद्योतनार्थ  
 इतिशब्दः कार्यः । अयं हि स(देः?न्द)र्भावसा(याः?न)द्योतने प्रसिद्धः ।  
 वाचिकमस्येति च श्रद्धेयमिति । वाचिकलेख एवैतत् सम्भवति ॥

T. 172. कार्ये लेखं विदध्याद् इत्युक्तम् । तत्र कार्यं त्रयोदशविध-  
 मित्याह—निन्देति । एतांस्त्रयोदशाश्रित्य प्रज्ञापनादयोऽष्टौ लेखार्थाः लेखो-  
 पनिबद्धवाक्यार्थाः क्रियाविशेषाः प्रवर्तन्ते ॥

तत्र आश्रया एव तावन्निरूप्यन्ते तत्रेति । अभिजायते अत्रेत्य-  
 भिजनो जातिः कुलं देशो वा, वृषळा कुले यो हि .... कार्यकरणसंघातः । कुब्जो वामन इति कार्यनिन्दा । पङ्गुर्बधिर  
 इति करणनिन्दा । कर्माणि धर्मार्थकाममोक्षप्रयोजना वर्णाश्रमविषया विवक्षा-  
 वशान्निरूप्यन्ते तपस्विकः किरातो<sup>1</sup> वेशकुक्कुटो भिक्षुक इति । गुणवचन-  
 मेषामेव । वर्णोत्तमो महाकुलीन इति, आर्यावर्तज इत्यभिजनस्य । प्रांशुर्व्यूहोरस्क  
 इति कार्यस्य । प्राज्ञो वाग्मीति करणस्य । तपोधनो विशांपतिर्विज्ञात इति  
 (कर्मणः । वि)द्यायाः कर्मण्येवान्तर्भावः । कथमेतदिति पृच्छा त्रिविधा  
 किमर्थं करोमीति प्रयोजनविषया । किमहं करोमीति पृच्छ्यमानविषया ।  
 त्रिविषयमेव आख्यानमेवमिति । देही(ति) प्रार्थना । ... प्रत्याख्यानम्  
 (न प्रयच्छामीति) । द्वयमप्येतत् सापदेशं कार्यम् । तद्यथा—परामिभागं  
 कर्तुकामाय महद्गुणं प्रयच्छ, एवं कार्यं भवद्विधान्येव मित्वाणि युज्यन्ते इति ।  
 निरन्तरामियोगस्यैता.....न्धः कथमहं प्रयच्छामीति । अननुरूपमिति कृते

चिकीर्षिते वानभिप्रेते तत्रोपरि स्नेहस्य किमनुरूपमेतद् भवतः, यदस्मदमित्रेण सन्धिः कृतः चिकीर्षितो वा इत्युपालम्भः । पुनः मा कार्षीरिति च कृते प्रतिषेधः । इदं क्रियतामिति धर्माद्यविरोधिनी सन्धेर्विपर्यासे विज्ञाते चार्थे चोदना विधानमुद्देश इत्यर्थः । योऽहं स भवान् .... त्वा, यद्यत् त्वत्कार्यं तन्ममेत्यादिरूपग्रहः आत्मसात्करणं सान्त्वं सामविशेषः । M. 73. व्यसनमिति कतिचिदहान्युपरोधं (समृताम् ?) अहमेवं त्वय्यासक्तं श्येन इवोत्पत्योन्मथ्नामि .... ध्वंसयामीत्यादि साहाय्यदानमभ्युपपत्तिः<sup>1</sup> सानाम्यमुन्नमित्यर्थः (?) । न त्वां सदा राष्ट्रविलोपादि कुर्वन्तं वारयामि, अस्यातिवृत्तस्य फलं मयि विजयिनि प्रवृत्ते ज्ञास्यसि इत्यादिना सदोष(वच)-नमभिभर्त्सनम् ॥

T. 173. अनुनयः प्रत्यायनं चित्तग्रहार्थमित्यर्थः । स त्रिविधः । तत्र अर्थकृतौ प्रयोजनस्य साधने सति तदुत्तरकालं 'सष्टु कृतं त्वया अस्मदमित्रस्य पार्ष्णि गृह्णता, आपद्युपयुक्ताः कति भवद्विधाः' इति । अतिक्रमे स्वकृते यथा 'इदं नः प्रणयस्खलितमेकं क्षन्तव्यम्, यतोऽक्षोभ्यसत्त्वा न कलुषीभवन्ति महान्तः' इति । पुरुषादिव्यसनेषु यथा—'मत्प्रिय-हितमनपेक्ष्यापि भवतास्मच्छरीरशापितेन मह्यं परिहार्यं एषः' ॥

निन्दादिषु प्रज्ञापनादीन् लेखजानर्थानाह—प्रज्ञापनेति । अस्य विदेशमाह—शासनानीति, लेखा इत्यर्थः । अस्य निर्देशमाह—अनेनेति । स्वामिप्रायोपदेशार्थं परामिप्रायाविष्करणं प्रज्ञापनम् । तद्यथा—स्वामिप्राया-विष्कारेण कस्यचित् किञ्चिद् राजगामि द्रव्यमित्थं मन्त्र्यादीनामन्यतमः अनुजिघृक्षन्निव राष्ट्रमुख्यादेर्लिखति—अनेन एवंसंज्ञकेन विज्ञापितम्—अस्य राष्ट्रमुख्यस्य राजाहोऽश्वोऽस्तीति । राजापि एवमाह—अस्मादेव तेनाहमाराधित इति । तस्मात्त्वां प्रज्ञापयामि तदीयते चेद् राज्ञः, यदि च तत्तवास्ति को लाभ इति चेद् राज्ञः समीपे वरकारमाह स एव लेखिता—एवं मया ज्ञातं राज्ञः सकाशादास्य क्रियाभिप्रेतस्य ते निष्पत्तिरवश्यं भाविनीति । प्रज्ञापनैषा विविधोपदिष्टा न केवलं धनविषया । तद्यथा—तेन विज्ञापितः स चोरान्निवारयितुं क्षम इति, राजाप्येवमाह—पश्यत अस्मदाज्ञया विनाप्यनेन



द्वित्रैरहोभिर्निगृहीत इति । एवमात्मसंभावनां बुद्ध्वा निगृह्णासि चेन्महान्तौ स्थानमानावनुभविव्यसीति ॥

भर्तुराज्ञेति अयमस्माभिः श्रेष्ठिपदादपनीतः, अयं वास्मिन् पदे स्थापित इति । विशेषेण तु भृत्येषु कदाचित् सामन्तेष्वपि स्याद् भवतायं देशः परित्याज्यः, अयं वा ते देशोऽपरो मया दत्त इति ॥

यथार्हेति यथाहं हीनमध्याधिकैर्गुणैर्युक्ते हीनमध्याधिकैव प्रशंसा लेखे यत्रोपलभ्यते । लिखितं कस्मिन् विषय इत्याह—आधाविति चित्तपीडायाम्, कथं भवन्तोऽपीदृशा विधीदन्तीति । परिदाने वेति उत्सवे वा, परिदीयते अस्मिन्निति कृत्वा । पुनः कल्याणभाक् प्रभावसंपत्तौ द्विषत्प्रतापहारिण्यां यतितव्यमिति । भवतस्तानुपग्रहाविति परस्वीकारविषयत्वात् तौ उपग्रहौ । आधावपि परिदानसंप्रयुक्तः कार्य इति परिदानलेख इत्यभिधीयते ॥

T. 174. जातेर्विशेषेष्विति ब्राह्मणादिषु । मद्राष्ट्रे ब्राह्मणानां करो न ग्राह्यः । तन्नुवायैर्नाशविष्टिः कार्येषु । पुरेषु वा स्थानीयादौ वास्तुकरः प्रतिमुक्त इति । ग्रामेषु देशेषु च नानाविधेषु अस्यां दशग्राम्यां न सिञ्चेद्यदि देशे पञ्चवार्षिकः (प्रधा?) न ग्राह्य इति अनुग्रहो यो नृपतेरादेशाद्विद्यते । तज्ज्ञः ज्ञाता । परीहार इति व्यवस्येत् ॥

निसृष्टिस्थापनां राज्ञः अनुज्ञाप्रख्यापनं कुर्यात् लिखितव्यम् । करणे वचने तथा यदनेन कृतं यद्वा अनेनोक्तं तत् प्रमाणं श्रद्धातव्यमिति । निसृष्टिः प्रयोजनमस्येति नैसृष्टिक इति वाचिकलेखे संज्ञा द्वितीया ॥

T. 175. M. 74. विविधामिति इहाग्निर्दुर्मिक्षम्, आरोग्यं सुभिक्षमित्यशुभां शुभां च दैवजां चैव मानुषीमपि, यथा—कन्या ते गर्भिणी, पुत्रस्ते जात इति । प्रवृत्तिं वार्ताम् अध्यवस्यन्ति दैवमानुषभेदाद् द्विविधं शासनलेखं प्रति लिखितव्यतया, अयमसौ प्रवृत्तिप्रयोजनः प्रावृत्तिक इति ॥

दृष्ट्वा लेखं पारेण प्रेषितं यथातत्त्वं ततो लेखनाद् वर्णनारहितं यथाप्रधानमर्थं प्रत्युच्चार्य च प्रतिवचनसमर्थो लेखो भवेत् । कर्तव्ये लेखने यथा-वधारितवन्तो राज्ञो यादृशं वचनं तदनु रूपमित्यर्थः ॥

यत्नेति (पश्य) लेखे अन्तपालाटविकादीन् ईश्वरान् अधिकृतांश्च समाहर्त्रादीन् । स्वामी राजा । रक्षोपकारौपयिकार्थमाह<sup>1</sup>—अयं दूतः क्षेमेण सुप्रयुक्तपानभोजनावासः अति(यातश्वाह)यितव्य इति । सर्वत्रगो नाम पत्रैकदेशमुद्रया साधारणो भवेत् । सर्वत्र यावज्जात्या प्रभवति तावति वेदितव्यः । इत्यष्टौ लेखभेदाः ॥

T. 176. सन्धिविग्रहयोर्मूलं शासनम् । (सन्ध्या?) उपायाः सामादयः अत्रान्तर्भवन्तो वर्ण्यन्ते । तत्राभिजनादीनां गुणग्रहणं प्रशंसा लिच्छवयो यूयमित्यभिजनस्य । बाहुशालिन इति शरीरस्य । कर्मणो यज्वान इति । प्रकृतेः स्वभावस्य साध्वाचार इति । श्रुतस्य वेदवेदाङ्गविद् इति । द्रव्यादीनां वित्तेशो महासेन इति । एवं गुणानां विद्यमानानां प्रशंसा । स्तुतिश्चाभिप्रेता-ध्यारोपणमुभयं विद्यमानानामध्यारोपितानाञ्च गुणानां संकीर्तनं परस्येति ॥

जातियौनेति एकजातीया वयं भवन्तश्च । अपरे ज्ञातिशब्दं पठन्ति । ज्ञातिर्मातृपक्षः—या ते भगिनी सा मे मातुलानीति । यौनेन सम्बन्धेन या त्वद्भगिनी सा मम भ्रातृभार्येति । मौखेन सम्बन्धेन अस्मत्पितुः सकाशात्त्वयाधीतमिति । स्त्रौवेण अस्मत्पितुर्यज्ञे त्वत्पिता होतासीत्, त्वत्पितुर्यज्ञे वा अस्मत्पितेति सम्बन्धेन सम्बद्धा वयं भवन्तश्च । एकं कुलं पितृसम्बद्ध-मस्माकम् । एकहृदया वयं यादृशं मे चित्तं तादृक् तवापीति । एकमित्राश्चेति यत् साधारणसंकीर्तनं तत् संबन्धोपाख्यानम् ॥

स्वपक्षपरपक्षयोरिति न केवलमावयोरेव अस्मत्पक्षाणामपि बन्धुभृत्य-मित्राणां युष्मदीयैः सह उपकार्योपकारकभावो नित्याविच्छिन्न इति सन्दर्शनम् उपकाराख्यानम् ॥

अस्मिन्नेवमिति । अस्मिन्नन्तरोच्छेदे कृते निष्कण्टकमावयो राष्ट्रं भवितेति । आयतिरागामिकालः ॥

यन्मे द्रव्यमिति । शरीरमात्रम् (एके?अनेकम्) अपि एकचित्तत्वादर्थतो योऽहं स भवान् अतश्च यन्मम द्रव्यं तत्तव वाङ्मात्रेण तत्स्वकार्यं नियुज्यतामित्यात्मनोऽर्पणम् ॥

1. पाठोऽयं महिश्चरमुद्रितकोशेऽपि दृश्यते । भट्टस्वामी तु रक्षोपकारौ पथिकार्थमिति पठित्वा पथिकसार्थस्य रक्षोपकारार्थो लेख इत्यन्यथा व्याचख्यौ ।

अर्थोपकार इति । अर्थेन परस्योपकारः आसिद्धिस्तु पाञ्चविद्वये-  
नैवोपपद्यते । 'देयविसर्गः गृहीतानुवर्तनम् आत्तप्रतिदानम् स्वद्रव्यदानम्  
अपूर्वम् परस्वेषु स्वयंग्राहदानं चेति' (अधि.९.अध्या.६.) ॥

T. 177. शङ्काजननमिति । 'अयं त्वदनुग्रहेण वृद्धं कुमारीव  
त्वामेवोच्छेत्स्यति' इत्यादिना शङ्काजननम् । 'अस्य वा अस्मदमित्रानुग्रहस्य  
परिणाममनुभवितासि' इत्येवं तर्जनं च भेदः, परस्माद् विश्लेषणमित्यर्थः ॥

M. 75. प्रशासनमेकाङ्गस्य वधः । संरोधोऽङ्गुलिसन्दंशादिश्च  
परिक्षेशः । अर्थहरणं शास्त्रोक्तमनुक्तं वा अर्थादानम् । इति ॥

लेखसंपद्विपरीता दोषा एव तेभ्योऽन्ये अकान्त्यादयः (इत्यादिः?) ।  
अकान्तिरिति लिखित्वा परामृष्टत्वात् कालपतितं लेख्यम् । अचारूणि  
अनिष्पन्नत्वात् सन्दिग्धानि तकारनकारादीनामविशेषात्, विषमाणि  
सूक्ष्मभेदात्, विरागाण्यनुज्ज्वलत्वाद् अक्षराणि यत्र लेख्ये ॥

पूर्वेणेति प्रणम्याज्ञापयतीत्यादिः पूर्वणोत्तरस्य व्याघातः ॥

उक्तस्याविशेषेणेति भवतो ज्येष्ठेन भ्रात्रा बलवता भवान् कनीयान्  
भ्राता दुर्बलोऽभियुक्त इति ॥

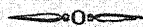
कियन्तो हस्तिरूपाः ये प्रहिताः कार्यक्षमा वयमिति लिङ्गस्यान्यथा  
प्रयोगः, वर्षायामतीतायामहमेव गमिष्यामीति वचनान्यत्वम् । यद्ययं सामन्त  
आजगाम प्रयोजनसिद्धिर्भविष्यतीति कालस्यान्यत्वम् । भवान् दुर्गे तिष्ठेति  
कारकान्यत्वम् । आदिशब्दाद् वर्णविकारादयो दुर्णीतमित्यादयः ॥

खट्वामारूढ इति प्राप्ते खट्वारूढस्तिष्ठतु भवान् इत्यसमासे समासकरणम्<sup>1</sup> ।  
पुरस्कृत्येति प्राप्ते पुरस्तादेते किं योक्ष्यन्त इति समासेऽप्यसमासः । गुणवि-  
पर्यास इति लेखसम्पद्विपर्यय इत्यर्थः ॥

T. 178. धर्मार्थन्यायशब्दारोग्यविषयाणि सर्वशास्त्राणि शासनाङ्ग-  
भूतान्यालोच्य । प्रयोगं च शिष्टानाम्, अन्यैराचार्यैरप्रवर्तितपूर्वत्वात् । कौटल्येन  
नरेन्द्रार्थं शासनप्रधानत्वाद् विधिः कृतः । सम्भावितत्वादनरेन्द्रैरपि यथायोगं  
युज्यत एवेति ॥

इति शासनाधिकारो दशमं प्रकरणम् ।

॥ दशमश्चाध्यायः ॥



## ॥ अथैकादशोऽध्यायः ॥

T. 179. अमात्यसम्पदोपेतान् सर्वाध्यक्षान् विधाय प्राधान्याद् गुणविशेषेण च शासनाध्यक्ष(स्योक्तम्? उक्तः) । इतरेषां कर्म वाच्यम् । तत्रापि 'कोशपूर्वत्वात् सर्वाभ्यामाणां' इति तदध्यक्षव्यापार एव, कोशप्रवेश्यानां प्रकर्षेणाभिमुख्येन स्थापनार्हणाम्, रत्नानामित्युपलक्षणार्थत्वाद् रत्नादीनाम्, परीक्षेति प्रकरणमुच्यते ॥

कोशाध्यक्षः कोशमात्राधिकृतः कोशप्रवेश्यं कोशप्रवेशनार्हं रत्नादिकं प्रतिगृह्णीयात् सन्निधातुः समाहर्तुर्वा । रूप्यसुवर्णयोस्तु बहु वाच्यत्वात् पृथक्करणम् । चतुर्विधं मौक्तिकं मणिः वज्रं प्रवालकञ्च क्रमेण दर्शयन्नाह—  
ताम्रेति । पाण्ड्यदेशे ताम्रपर्णिका नाम नदी समुद्रपतिता, तत्र भवं कोपधावर्णः ताम्रपर्णिकम् । पाण्ड्यानां यः कवाट इव पर्वतः तत्प्रभवासु नदीषु जातं पाण्ड्यकवाटम् । पाण्ड्यविषय एव सुमुद्रपार्श्वे पाशिकायां नद्यां भवं पाशिक्यम् । तथा कुला नाम नदी तत्र भवं कौलेयम् । चूर्णा नाम नदी केरलसमीपे तत्र भवं चौर्ण्यम् । महेन्द्रो नाम पर्वतः समुद्रतटे तत्प्रभवासु नदीषु जातं माहेन्द्रम् । उत्तरापथे कर्दमिकायां नद्यां भवं कर्दमिकम् । स्रोतसी नदी पर्वते,<sup>1</sup> तत्र भवं स्रोतसीयम् । तत्रैव हृदे भवं ह्रादीयम् । इति स्थानानि मौक्तिकस्य ॥

T. 180. तासु नदीषु याः शुक्तयो जायन्ते नदीसमुद्रमेघशङ्खाः? तन्मुखप्रविष्टतज्जलमेव मुक्तात्वेन परिणमति । ऐन्द्रं जलमित्यन्ये । प्रकीर्ण-  
कञ्चेति मत्स्यसर्पहस्तिनां मस्तकानि अन्यानि वंशादीनीति तिस्रो योनयः ॥

M. 76. मसूरसंस्थानं मसूरकम् । कलायसंस्थानं त्रिकोणं त्रिपुटकम् । कूर्मपृष्ठसंस्थानं कूर्मकम् । अर्धचन्द्रसंस्थानम् अर्धचन्द्रकम् । कमण्डलुसंस्थानं मध्ये विशालमुभयान्तयोस्तनु कामण्डलुकम् इति खर(का)वसानं<sup>2</sup> स्थानदोषाः । श्यावं नीलमिति च वर्णदोषाः । दुर्विद्धम् अदेशविद्धम् इति संस्कारदोषा इति ॥

1. बर्वरकुल इति भट्टस्वामी ।

2. "सारतरं मया लब्धम्—अखरकम्, अकर्करम्, अकञ्चुकम्, अयमकम्, अकूर्मकम्, असिक्थकञ्च मुक्ताजातमिदम् . . . . . । निस्तल-स्थूल-वृत्त-स्निग्ध-भ्राजिष्णु-गुरु-श्वेत-देशविद्वान्यमूनि मौक्तिकानि" इत्यवन्तिसुन्दरी ।

वृत्तं वर्तुलम् । निस्तलं स्वानतम् । अन्ये निस्तुलमिति पठन्ति एवं वृत्तमित्यनेनैव सिद्धत्वात् । भ्राजिष्णु प्रभास्वरम् । श्वेतं शुद्धवर्णम् । स्निग्धम् अपरुषम् । देशविद्धं मध्यविद्धमुपयोगार्थम् ॥

रचनाविशेषमाह—शीर्षकमिति । शीर्षकशब्दः शिरःपर्यायो द्रष्टव्यः । प्राधान्यसामान्यादुपचारेण महाप्रमाणयष्टिमध्ये मौक्तिकम् । तत्पार्श्वयोः किञ्चिदूनप्रमाणम् (अवशिष्टकम्? उपशीर्षकम्) । तयोर्बहिर्मध्यप्रमाणं प्रकाण्डकम् । तयोर्बहिर्न्यूनतरप्रमाणम् अवघाटकम् । तयोर्बहिर्न्यूनतरप्रमाणान्तरं नन्ते(?) पश्चात् प्रतिबद्धं क्रियत इति तरलप्रतिबन्ध इत्युच्यते । यष्टिर्माळा लतिका सरिकेत्यन(र्था)न्तरम् । तासां चारुरूपमुक्ताफलावस्थानार्थं प्रदेशावयवा गुटिकाः । संख्या त्वत्र उपयोगापेक्षया द्रष्टव्या । उपशीर्षकादयश्चत्वारः षड् वेति नायं नियमः । अन्यथा शीर्षकादिद्वययोगात् दशगुटिका यष्टिः स्यात् ॥

T. 181. यष्टीनामिति यथोक्तावयवानाम् अष्टाधिकं सहस्रमिन्द्रच्छन्द-संज्ञको दे(व)ल(वाल्य)वितानादिषु शोभाकरणार्थमवलम्ब्यते । ततोऽर्थं विजय-च्छन्द इति शतार्द्धम् । एत एवेति <sup>1</sup>एकादशाप्येते यन्मणिमध्या भवन्ति तैर्विशेषणीयास्तन्माणवकास्तदात्मान इत्यर्थः । तद्यथा—पद्मरागेन्द्रच्छन्दः इत्यादयो योज्याः<sup>2</sup> । एकशीर्षक इति एकप्रमाणाः शीर्षका एव यस्य गृह्यन्ते स शुद्धो हारः । कतिपययष्टय इति चेन्माणवकानन्तर्याद् विंशतिरिति गम्यते । विशेषानभिधानादेकयष्टिरित्यन्ये । तद्वच्छेषं शुद्धोपशीर्षकं शुद्धप्रकाण्डक-मित्यादि योज्यम् ॥

T. 182. मणिमध्य इति दशयष्टिरर्द्धमाणवको मणिमध्यः, (स)त्रिभिः सुवर्णफलकैः पञ्चभिर्वा मणिरचितैः सान्तरालो ग्रथितः फलकहारसंज्ञो भवति । सूत्रमिव एकैव मुक्तामालादीनां पञ्चावयवानामेकजातीयावयवानां वा । सैव मणिमध्या एकावली यष्टिः । हेम्ना मणिमिश्च क्वचित् क्वचित् चित्ता रत्नावली ॥

1. 'इन्द्रच्छन्दादिसंज्ञकानि एकादशाभरणानि' इति भट्टस्वामी च, किन्तु उपलब्धेषु मूलकोशेषु दशैव पठ्यन्ते ।

2. भट्टस्वामी तु इन्द्रच्छन्दाद्युपपदमाणवकसंज्ञा भवन्तीति व्याचख्यौ । तदुपजीविनश्चाद्यत्तिका व्याख्यातारः ।



अपरे त्वाहुः—सूत्रवत्, सूत्रम् एकावलीत्युच्यते, विशुद्धा मणिभिः फलकैश्चासंस्पृष्टत्वात् । यदा मणिमध्या सैव एकावली, तदा यष्टिरिति । हेममणिगुटिकाभिर्विकलीकृत्य युक्ता रत्नावली ॥

हेममणिमुक्ता(न्तरिता) इति । हेममणय एव एकमुक्तान्तरिता (यत्र) । तद्यथा—पूर्वं मुक्ता ततो हेमगुटिका ततो मणिः पुनर्मुक्त्युपवर्तकसंज्ञः । सुवर्णसूत्रान्तरितमिति सुवर्णसूत्रेणैकेनान्तरितं मौक्तिकं यत्र तत् सुवर्ण-सोपानकम् । तदेव तन्मणिमध्यं मणिसोपानकम् । मणिविशेष(णाः)-विशेषणीयं वैदूर्यसोपानकमित्यादि ॥

(तेनेति?) तेषां ये युक्त(ः?)प्रमाणा माणवकाः ते ग्रीवासक्ताः प्रालम्बादयः, (कृष्ण? कण्ठ?)शरीरभूषणास्तदायामाः । महाप्रमाणाश्चेन्द्रच्छन्दादयो देवशय्यागृहादिभूषणानि ॥

इदानीं मस्तकादिभूषणविधानार्थमाह—तेन शीर्षकादिन्यासक्रमेण शिरोहस्तादिभूषणार्थाः कलापत्रिकल्पाः जालकविकल्पाश्चानुपधानाः शुद्धा मणिमध्याश्च व्याख्याताः । मौक्तिक(करणं? रत्नं) व्याख्यातम् ॥

मणिरत्नमाह—मणिरिति । कूटाख्ये पर्वते मलयपर्वते च भवः कौटः । मालेयः प्रालेयवत् “केकयुमित्रयुप्रलयानां यादेरियः” (७. ३. २.) इत्यत्रोपसङ्ख्येयः, पृषोदरादिषु वा द्रष्टव्यः । समुद्रपारे भवः पारेसमुद्रकः<sup>1</sup> सिंहलद्वीपज इत्यर्थः । त्रिविध आकरः ॥

T. 183. (रात्रिःरत्न)भेदान् सवर्णविशेषानाह—सौगन्धिकपुष्पवर्णः सौगन्धिकः । रक्तपद्मस्थेवानवधरागः पद्मरागः । पारिजातपुष्पसदृशोऽतिलोहितो बालसूर्यक इति (यः?) पद्मरागभेदाः ॥

उत्पलवर्णो नीलोत्पलपलवर्णो नीलः । शिरीषपुष्पकः शिरीषपुष्पवर्णः । उदकवर्णः उदकाभः । वंशरागः वंशत्वगिव हरितः । पत्रवर्णः पत्रवद्हरितः । वंशोऽत्यर्थं हरितः, न तथा पत्रमिति भेदः । एते वैदूर्यभेदाः ॥

1. पारेसमुद्रकः, ‘पारे मध्ये षष्ठ्या वा’ (२-१-१८) । पारसमुद्रक इति मुद्रितेषु कौटिलीयेषु ।

गोमूत्रको गोमेदकश्च नास्त्रैव प्रतीतवर्णौ । शुद्धस्फटिको व्यक्तवर्णः ।  
 १मूला(दिःटी)वर्णः (मृणालीपर्णः)स्निग्धः श्वेत इत्यर्थः । अथवा मूलादिर्मूलकः,  
 तत्सदृशवर्णः । एते पुष्परागभेदाः ॥

M. 77. नीलावलीयकः अमरवर्णः । कलायपुष्पकः,  
 कलायपुष्पवर्णः । एताविन्द्रनीलभेदौ ॥

जम्बूवामो जम्बूफलवर्णः । जीमूतप्रभः कालमेघवर्णः । इति  
 महानीलभेदौ ॥

नन्दकः अवस्थानादेव द्रव्याणां वृद्धिकरः । चन्द्रकान्तः स  
 द्विविधः—स्रवन्मध्यः यश्चन्द्रकिरणसंस्पर्शः(र्शः?) शीत् स्रवति मध्यात् । यः स्रवः  
 स्रवन्नपि शीतं जनयति स शीतवृष्टिः । यः सूर्यकिरणसंस्पर्शाद् अग्निं  
 मुञ्चति स सूर्यकान्तः । इति मणिभेदाः ॥

T. 184. तीव्ररागः उज्ज्वलवर्णः । संस्थानवान् अवक्रादि-  
 संस्थानः २नार्बुदमिव कस्मिंश्चित् पार्श्वे निर्गत(म?)स्थानः । अ(न्त?)च्छः)  
 अकलुषः । स्निग्धः अपरुषः । अन्तर्गतप्रभः यस्यान्तर्गतं प्रतिविम्बमिव दृश्यते ।  
 प्रभानुलेपी प्रभासंसक्तं द्रव्यान्तरं वा अवलिम्पति । इति साधारणा  
 मणिगुणाः ॥

सशर्करः सपाषाणः । पुष्पच्छिद्रः पुष्पाकारैः छिद्रैः युक्तः  
 घुणजग्धाकार इत्यर्थः । (लेखाकीर्णः) लेखाकीर्णैः राजिभिर्व्याप्तः । इति  
 साधारणा दोषाः ॥

T. 185. विमलको विमलाञ्जनवर्णः । नालिकेरसवर्णः ३सस्य-  
 (जः?)कः) । अञ्जनपर्वतजो मूलदेशे नीलः उपरिष्ठाच्च शुक्लः  
 अञ्जननीलकः । पित्तवर्णः पित्तकः । सुलभकः शुद्धस्फटिकः । लोहिताक्षः  
 सुलभ इति रक्तवर्णः । ४मृताश्मको घनप्रलेपवर्णः । ज्योतीरसकः

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१. 'मूलाटवर्णः उद्धृतस्नेहदधिवर्णः' इति मट्टस्वामी ।
  २. 'अर्बुदोऽस्त्रियाम् । मांसकीलाह्वये रोगभेदे' इति केशवस्वामी ।
  ३. 'सस्येन परिजातः' (५-२-६८) । सस्यको मणिः आकारशुद्धः  
 इति काशिका ।
  ४. अमृताश्मक इति स्यात् । "अनोश्मायस्०" (५-४-९४) इति सूत्रे  
 अमृताश्मेति काशिका । अमृताशुक इति महीशूरमुद्रितपाठः ।

कोण्डावत्याप्रदेशभवः । मलयपर्वतभवो मालेयकः । कोण्डावत्या एकदेशभवः  
आहिच्छलकः । कूर्पः सैन्धववर्णः । प्रतिकूर्स्तद्वर्ण इव । सुकुमारस्तु  
सुगन्धिकूर्पः सुगन्धिपाषाणाकृतिवर्णः । क्षीरवकः क्षीरवर्णः । हस्तिचूर्णको  
हस्तिच्छव्याकारः । शिलाप्रवालको रक्तवर्णः । पुलको(रुद्ध?)अञ्जनक्षौद्रवर्णः ।  
शुक्लपुलकः शुक्लः । एते पूर्वभ्यो न्यूनत्वात् काचमणिम्यश्चोत्कृष्टत्वाद्  
अन्तरजातयो मध्यगुणा इत्यर्थः ॥

(शेषः) काचमणय इति यथोक्तमणिरागप्रभानुकारिण इत्यर्थः ।  
अन्यस्त्वाह—मणिरागाश्चमणय इति । काचशब्दोऽपि माया(या)मपि दृष्टः  
“शरावमग्निष्ठमिति काचमिति” । (अधि० २. अध्या० १४.) ॥

वज्ररत्नमाह—वैदर्भविषये वेष्णातटपार्श्वे जातं सभाराष्ट्रकम् ।  
(तज्जु? मध्य)मराष्ट्रकं कलिङ्गोद्भवं भोगवल्लीति देशभाषया । कास्तीराराष्ट्रकं  
शूर्पारकभूमिः । श्रीकटानकं काश्चीदेशः, कङ्कादिषु पर्वत इत्येके । मणिमन्तकं  
(श?क)कभूमिजम् । इन्द्रवानकं कालि(न्ध?ङ्ग्य)म् । इत्याकरतो वज्रम् ॥

T. 186. खनिः खन्यत इति । (सद्यः ?) प्रकीर्णकं वेष्वादि ।

मार्जाराक्षम् इत्यादि संज्ञयैवानु(ग?)मितार्थम् । उक्तानां च मणिवर्णा-  
नामन्यतममणिवर्णमिति साधारणा वज्रवर्णाः ॥

प्रहारसहं मुष्टिना हन्यमानमपि न भिद्यते । समकोटिकं समसन्नि-  
विष्टाग्रम् । भाजनलेखि यच्चाल्पाश्रयं तल्लिखति । (तर्कुभ्रामि) तर्कुवद्  
भ्रमति भ्राम्यमाणम् ॥

नष्टकोणं नष्टशिखरम् । निरश्रि वृत्तम् । पार्श्वपवृत्तम् वेष्टितपार्श्वम् ।  
गुणाभावे तु दोषवत्तार्थोक्तैव ॥

M. 78. T. 187. प्रवालकरत्नावयवमाह—अलत्सान्द्रदेशभवम्  
अलत्साद्रकं रक्तम् । विवल्गुके भवं वैवल्गुकम्, तत् पद्मरागसदृशरागम् । द्विविधं  
प्रवालकं करटगर्भिणीवर्जमिति किमिजग्वमिव यत्, गर्भध्मातमिव यत्,  
इत्येतद्दोषद्वयवर्जं सर्वं प्रशस्तमिति । रत्नं व्याख्यातम् ॥

सारमाह—सातनपर्वते जातं सातनं प्रथमवर्षाभिषिक्तभूमिसमानगन्धि ।  
गोशीर्षाकृतिपर्वतोत्पन्नं गोशीर्षिकं नाम । कालताम्रं व्यामिश्रवर्णम् । मत्स्यगन्ध्यपि

सन्तापहरम् । <sup>1</sup>हरिर्मण्डूकस्तदाकारे पर्वते जातं हरिचन्दनं पक्काम्रफलगन्धि ।  
 तृणसा नाम नदी, तत्तटपर्वते जातं तार्णसं हरिचन्दनगुणमेव । ग्रामेरुकं  
 ग्रामेरुपर्वते जातं । दैवसभेयमिति मलयदर्दुरदेवसभाश्रयः पर्वतः पाण्ड्यविषये  
 सहावस्थितः, देवसभे जातं दैवसभेयम् । <sup>2</sup>जापकं च जापकपर्वते जातम् ।  
 T. 188. तत्सदृशमेव जोङ्गकं कामरूपे जोङ्गपर्वते जातं (स्निग्धच्छेदकाः?)  
 पद्मगन्धेवाधिकारात् । कौङ्कुमकं<sup>3</sup> च कुङ्कुमपर्वत(ज)मपि । एवमेव  
 मालेयकं मालपर्वतभवं पाण्डुरक्तमिति ॥

कालं कुचन्दनमिति मालेयकमेवेदमगन्धं गन्धस्यानभिधानाद्  
 रूक्षत्वात् कुचन्दनं<sup>4</sup> कुत्सितचन्दनम् । कालपर्वतकं कालपर्वतजं  
 धन(व)द्वयवर्णं वा, (गीःका)लं वेति वाशब्दात् । कोशकारपर्वतकं  
 कोशकाराण्डाकारपर्वतजं कालचित्रं काललेखाचित्रम् । शीतोदका नदी,  
 तत्समीपपर्वतजं शीतोदकीयम् । नागाकारपर्वतजं नागपर्वतकं शैवलवर्णं  
 वा, कालं वेति (वा)शब्दात् । शकलपर्वतजं शाकलम् । षड्भिश्चन्दनैर्निर्गन्धैः  
 सह षोडश चन्दनानि भवन्ति ॥

लघु लिप्तगात्रस्य लाघवात् । अश्यानम् नाशु शुभ्यति । सर्पिःस्नेहानु-  
 लेपि सर्पिःस्नेहवदनुलेपुं शीलमस्येति सर्पिःस्नेहानुलेपनप्रख्यं सुकुमारस्पर्शत्वात्  
 सर्वगात्रानुसर्पणाद्वा न तैलस्नेहवदिति सर्पिर्ग्रहणम् । गन्धसुखं हृद्यगन्धत्वात् ।  
 त्वगनुसारि रोमकूपैस्त्वगन्तःप्रवेशि । अनुलवणं सममेव स्थितं नान्यस्मिन्  
 प्रदेशे बहुलम् अन्यस्मिन्न(च्छेःल्पम्) । अविरागि नातपेन विक्रियते । येनानुलिप्तः  
 पश्चादुष्णेन न पीड्यते तद् उष्णसहम् । यदुन्मत्तचारिजापशमनं तद्

1. “हरिर्मण्डूकः तदाकारे पर्वते जातं हरिचन्दनं पक्काम्रफलगन्धि”, इत्यमर-  
 व्याख्याने सर्वानन्दः । (II. 6. 131; T. S. S. No. 43, p. 384.)

2. “जापकं चवर्गादि मूर्धन्यघ्नं च” (Ibid. p. 381.) । जापकाख्यपर्वत-  
 मवमिति अमरव्याख्याने क्षीरस्वामी (Ibid p. 380.) । जावकमिति जायकमिति च  
 पठ्यते कोशात्तरुषु ।

3. कौङ्कुमकम् इत्यस्य स्थाने तौरुपमिति मुद्रितकोशेषु पाठः, स च  
 नूनमपार्थकः ।

4. कुचन्दनं गोमूत्रगन्धीति मट्टस्वामी । गन्धस्य अनभिधानान्निर्गन्धमिति  
 टीकाकारः । निर्गन्धं रूक्षं कुचन्दनम् इति सर्वानन्दश्च । (Ibid. p. 384.)

दाहग्राहि । येनानुलिप्य स्नातस्य स्पर्शमात्रेणैव सुखमुत्पद्यते सुखस्पर्शम् ।  
इत्येते यथासम्भवं साधारणाश्चन्दनगुणाः ॥

T. 189. अगुरुसारमाह—(जोङ्गकम्) कालचित्रं काल-  
लेखामिश्रित्रम्, मण्डलैर्वा विवर्णम् । वङ्गदेशभवं वाङ्गकं समतभवं(?)  
श्यामम् । पारेसमुद्रकं यवनादिद्वीपान्तरजं चित्ररूपमनेकवर्णं गुरुमक्षमाणा-  
दगुर्वन्तरादित्यर्थः ॥

पेशलगन्धं मनोज्ञगन्धम् । निर्हारि दूरोपनिपातिगन्धं  
स्थिरगन्धमित्यर्थः । अग्निसहं चिराद् दह्यते, नाशु भस्मसाद्भवति ।  
असम्प्लुतधूमम् अवस्थितधूमम् बहुलधूमम् । (समगन्धम्) आदिमध्या-  
वसानेषु सदृशगन्धम् । विमर्दसहं द्रव्यान्तरसंसर्गे कालान्तरे च स्वरूपापारि-  
त्यागात् ॥

सारान्तरमाह—तैलपर्णिकं नाम चन्दनाकारापरद्रव्यम् । तत्  
पञ्चविधम्—अशोकग्रामे भवम् अशोकग्रामीयम् । जोङ्गकं कामरूपजम् ।  
ग्रामेरुकं ग्रामेरुदेशभवम् । T. 190. सौवर्णकुड्यकं सुवर्णकुड्य-  
देशभवम् । सुवर्णद्वीपकं च ॥

भद्राश्रियं जातिनाम गन्धद्रव्यस्येदम् । पारेलौहित्यकं लोहित्यपारे  
भवम्<sup>1</sup> । जातिवर्णकं जातिपुष्पवर्णम् । आन्तरवन्त्यं अवन्तीनामन्तराले  
जातम् ॥

कालेयको जात्या गन्धद्रव्यम् । स द्विविधः सुवर्णभूमिजः ।  
औत्क(त्)रपर्वतकः हैमवतः । इति साराः ॥

पिष्टम्, अन्येन संसर्गं, सहत इति पिण्डसहम् । पिटकादिषु काथं  
सहते वैवर्ण्यं न भजते । अन्येन युज्यमानं स्वगन्धं<sup>2</sup> न जहाति ।  
अविरागि स्नेहादिषु न वैवर्ण्यं भजते । योगानुविधायि सर्वद्रव्य-  
संसर्गानुगुणमित्यर्थः । तैलपर्णिकादीनामेते वैशेषिका गुणाः, साधारणास्तु  
चन्दनागुरुवदिति ॥

1. लोहित्यपारभवे प्राग्ब्योतिषे कालागुरुद्रुमभूयस्त्वमाह कालिदासः ।

(रघु. ४. ८११)

2. पिण्डकाथगन्धसहम् इति पाठः स्यात् ।



T. 191. इदानीं फल्गुद्रव्याण्याह—कान्तनावे जातम् । प्रियकञ्च<sup>1</sup> उत्तरपर्वतैकदेश(ज)त्वाद् द्विविधं हैमवतमूषि(कां?क)चर्म । नीलकोटि-  
श्वेतबिन्दुमिश्र चित्रम् । तदुभयमष्टाङ्गुलामम् । तदनुरूपविस्तार-  
मित्यर्थोक्तम् ॥

द्वादशग्रामीये । उत्तरापथे द्वादशग्रामाः तयोः प्रभवः । अव्यक्तरूपा  
न यथा(ल)क्ष्यमाणवर्णा दुहिलिका गृहगौधकाकारा । चित्रा वा नानावर्णा ।  
द्विविधा अपि मूषिकाः ॥

आरोमजा इति आरोमदेशजाः पञ्चतयः । (कोचाः? कास्ताः)—कपिला  
बिन्दुमिश्रित्रा श्यामिका । चन्द्रकैश्चित्रा । T. 191. लिभागेति हस्त-  
त्रिभागायता । तनग(?)मण्डलचित्रेति<sup>2</sup> गाङ्ग(?)स्थानैर्मण्डलैश्चित्रा । तोङ्ग(?)  
द्विविधमित्यन्ये । कृता च कर्णिका अजिने चतुर्ध्वपि पार्श्वेषु यस्या इति ॥

बाह्ववदेशे जातं बाह्ववेयं त्रिविधम् । त्रोधती कृष्ण(?) ॥

औद्राहा उद्रदेशजाना<sup>3</sup> त्रिविधा । पञ्चसु मूलदेशेषु पञ्चदशमूषिक-  
जातयः अनुक्तप्रमाणाश्च प्रमाणनियतमेव द्रष्टव्यम् । व्याकर्षणाध्यर्धमित्यन्ये ॥

T. 193. शुद्धमिति यथाजातमनाहितवर्णम् । शुद्धरक्तं सर्वरक्तम् ।  
किञ्चिच्छुद्धं किञ्चिद्रक्तमित्येव पक्षमरक्तं यस्योत्तस्य पक्षमाणि रक्तानि ।  
त्रिविधं वर्णत आविकम्, क्रियातस्तु चतुर्विधम् । अविचितं सूचीमुक्तम् (?) ।  
वानचित्रं तन्त्रारोपितं कृत्वा नानाप्रकारैर्मक्तिविशेषैरुपेतम् । खण्डसङ्घातं  
खण्डानवयवानुतान् कृत्वा पश्चात् संहत्य यत् क्रियते । तन्तुविच्छिन्नं  
तन्तुमिर्विच्छिद्य यदूयत इति ॥

तस्य (नाम?यान)त्रिकल्पानाह—कम्बलकोचैवकौ स्वनाम्नैव प्रतीतौ ।  
विलासिनीणां कलमिति(का)देनवतः(?) । सोमितिका कर्णलाणम् । तल्लिच्छकं

1. प्रियकोऽजिनयोनिर्हरिण इत्यमरः ।

“तस्यां तु वैडूर्यमयं प्रियकाजिनसंयुतम् ।

महत् सापाश्रयं भेजे रावणः परमासनम्” । रामायणम् (vi. 11. 17)

2. कोठमण्डलचित्रेति भट्टस्वामी । कोठो मण्डलकमित्यमरः । कान्तना-  
वकादिः शाकुलान्तः अजिनरत्नप्रतिपादकः कौटलीयो ग्रन्थभागः प्रायशोऽनूदितो  
द्रष्टव्यः अवन्तिसुन्दरीकथायाम् । (TSS. No. 172, p. 61)

3. उद्रो जलचरप्राणिविशेषः, तदीया औद्रा इति भट्टस्वामी ।

वृत्तास्तरणम् । वारवाणः कञ्चुकः । परिस्तोमः कुथा गजास्तरणम् ।  
समन्तभद्रं सनाहतलपट्टकम् । एवं नवविधम् आविक(त्रिक)रामेव कार्पासादिभि-  
रमिश्रमित्यर्थः । क्रियाविशेषतस्तेषां (ख१उ)ताद्यपेक्षया यथासंभवमभ्यूहः ।  
ननु (म१)कलमितिकायाः किंकृतः क्रियाविशेष इति चेत्, खण्डसङ्घात्ये  
अन्तर्भावात् । खण्डशब्दस्योपलक्षणार्थत्वाल्लोमसंघात्यपि द्रष्टव्यम् ॥

पिच्छिलं यत्र हस्तः संसते । आर्द्रमिव तच्छुष्कं विप्रतिभाति ।  
सूक्ष्ममस्थूलांशुकम् । मृदु च तनु यत्तच्छ्रेष्ठमाविकम् ॥

अष्टप्तोतसङ्घात्येति सूक्ष्मैरष्टाभिः प्लेतैः पटैरेकीकृतैः सङ्घात्या(?) ।  
कृष्णवर्णा नाम्ना (टिलि ? भिक्लि)सीति । अवकरलोम(भिः) स्थूलैः संस्कृतः  
अपसारकः वर्षत्राणं शरीरगृहाच्छादनार्थम्, सूक्ष्मैस्तु वर्षासु ये नश्यन्ति ...  
धितत्राणार्थैर्वैत्यर्थोक्तम् । एतद् द्वयमपि नेपालदेशजं, नान्यत्रेति ॥

T. 194. सङ्घटिका कामगुणघटनात्वादल्पवाटा । सैव समचतुरश्रा  
चतुरश्रिका । लम्बुवानकम् इन्द्राक्षिकाकृतिवानम्, शय्योत्तरच्छदः । कटक-  
वानकं कटकस्येव मण्डिकावानं यस्य । प्रावार इव प्रावारकं पुष्पपटसदृशम्,  
तदुभयं शीतत्राणार्थम् । सतलिका सहान्येन तटपट्टेनास्तरणार्थैव ।  
तलिकेत्यन्ये<sup>1</sup> । त एते मृगरोमकृताः षड्विधाः पूर्वोक्तरोमक्रिया(वि)शेषाः ॥

कुप्यमिदानीं कोशप्रवेशयोग्यमुच्यते— वाङ्गकमिति वङ्गेषु भवम् ।  
पुण्ड्रेषु सुवर्णकुड्ये च भवं प्रभूतं त्रिविधम्—मणिस्निग्धं मणिवर्णस्निग्ध-  
मित्यर्थः । मणिस्निग्धश्च तदु(भा?दक)वानश्च मणिनावधृष्य स्निग्धं कृत्वा उदके-  
नार्दीकृत्य यदयत इत्यर्थः । व्यामिश्रं वानं यस्य कौशेयः कार्पासो वारवाणः ।  
चतुरश्रवाणं शुद्धदुकूलवानम्, चतुरश्रशब्दस्य निर्व्याज(त्व)वाचित्वात् ॥

एतेषामेव वाङ्गादीनामपरो विशेषः एकेनैवांशुकेन यदूयते तद्  
एकांशुकम् इत्यादि योज्यम् । वांशुकन्तु (?) नास्ति दुकूलमिति  
नोक्तम्, एतद् यथापूर्वं श्रेष्ठम् ॥

T. 195. तेनेति दुकूलेन । काशिषु जातं पौण्ड्रं यत् क्षौमं तद्  
वर्णतः वानतः अंशुकमेदाच्च व्याख्यातम् ॥

M. 81. पत्रोर्णा देशतस्त्रिविधा । तत्र मगधमवा (मागधिका) । पत्रेषु क्रिमिभिर्घा (प्रमी?ऊर्णू)यते सा पत्रोर्णा । <sup>1</sup>वटोद्भवेति वक्तव्ये शेषग्रहणाद् अ(न्यस्य?न्या) अध्येवं प्रका(रेषु?रा) भवति इति ज्ञाप्यते ॥

श्रेष्ठेति इत्यर्थप्रविशता(?) इत्यर्थः । देशगतभेदस्तूपदेशाद् बोद्धव्यः । अवमक्ष्यत्वात् नोक्तम् (?) । तथा पत्रोर्णया कौशेयं कोशकारजन्तुजम् । चीनपट्टः प्रसिद्धः । व्याख्याता इति तेषामपि नागवृक्षादयो व्याख्याता इति । तेषामपि नागवृक्षादयो योनिरित्यर्थः ॥

माधुरं दक्षिणमाधुरोत्तरमाधुरभूमिजम् । अपरान्तदेशभवम् अपरान्तकम् । वत्सदेशविषय(भवं वात्सकम्) । महिषविषये च भवं माहिषकम् । कार्पासिकमिति तन्निर्मितं वस्त्रं श्रेष्ठम् अन्यदेशजेभ्यः ॥

T. 196. अत इति यथोक्तात् इन्द्रदेशोपदेशात्(?) अन्येषामपि कोशप्रवेशानाम् । रत्नानामिति प्रदर्शनार्थत्वाद् रत्नसारकलगुक्थानाम् । प्रमाणं “विंशतितण्डुलं वज्रधरणम्” इत्यादि । मूल्यं गुणवृद्धिहानिकमेण । लक्षणं परीक्षा यथा—“क्षीरप्रक्षिप्तमिन्द्रनीलं स्वाभासं जनयति । वत्समुखप्रक्षिप्तं तच्चूषणाच्च विक्रियते” इति । जातिम् मणयोऽन्तरजातय इति । रूपं रक्तं भासुरमिति । निधानम् इदमस्मिन् भाण्डे स्थापनीयमिति । इदमत्रोपहितं शोभत इति । अथवा इदं शुभम् अस्मिन् गृहे निधेयम्, अशुभं राष्ट्र इति । नवकर्म च आकरोद्गतस्य वर्षणवेधनादि ॥

तथा पुराणानां नष्टवर्णादीनां (शा? ले)पविशेषैर्गुणप्रत्यादानं प्रतिसंस्कारम् । कर्मगुह्यं स्फुटितं तुन्नवायादिकर्म । उपस्करान् शाणसूची-पिप्पलादि । देशकालाः अस्मिन् देशे इदं भुज्यते, काले अस्मिन् इदमुपयुज्यते वर्षेषु कम्बलः हेमन्ते मृगरोम इति । (परी) भोगानिति अध उपरि वा भोक्तव्यं नोपवेष्टव्यं वा प्रावृणोति वेति । हिंसाणाञ्च मूषिकादीनाम् । प्रतिक्रियां यूपनीरपत्रकृष्णजितामार्जास्थानविवयायं पदातिरिति(?) ॥

इति कोशप्रवेशरत्नपरीक्षा एकादशं प्रकरणम् ।

एकादशश्चाद्धयायः ॥

